The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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For the Western Luminary.

EDUCATION FOR THE GOSPEL MINISTRY.

DANVILLE, KY. Dec. 21, 1827.

"Then saith he unto his disciples, The harvest truly is plenteous but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Arrangements have been made by the Committee of Education at Danville for the immediate reception and instruction of poor and pious young men having a view to the Gospel Ministry.

The agents of the Committee have procured a tract of land near Danville, on which the students are to reside; so that the hours of necessary relaxation from study may be employed in useful labour, tending to lessen the expense of living. Luxuries and those articles of diet which tend to impair the health [illegible] of a student, will be entirely avoided

The agents of the committee design that boarding, washing, and fire-wood shall not exceed in cost 20 dolls. per annum for each student. It shall be less if practicable.

A plan of this kind has been pursued at Maryville, Tennessee; and by the test of actual experiment, it has been discovered that boarding can be reduced to one dollar per month. (And let it be remembered that produce of al most every kind there is one hundred per cent higher than in Kentucky.)

Poor and pious young men coming well recommended, will be immediately received, supported and educated, without charge, if unable to assist themselves.

Those who can be clothed by their relations or friends, will be received with an understanding of that kind, boarded and schooled by the committee.

There may be others able not only to clothe but board themselves. Such will pay for boarding a sum never exceeding 20 dolls. per annum—and as much short of that as may be found practicable.

Others may be able to pay their own tuition; after receiving board at a price so much reduced.

Will not ministers be active in searching out and sending forward immediately suitable subjects for such a course of education? And will not congregations aid the committee (by taking up collections at the monthly concert, or at any time deemed by them most expedient,) to conduct this most promising undertaking to the desired result? Articles of clothing bedding &c are solicited, which should be consigned to the care of M. G. Youce, of Danville, who is the committee's Treasurer.

There are many friends of the Redeemer who are not only willing, but solicitous to give, if such things as they have would answer the purpose. But in as much as donations have been heretofore asked only in money, they have been unable to contribute largely. The plan pursued by the committee will obviate, to a considerable extent, this difficulty, in as much as the benevolent undertaking can, according to their method, be supported in a great measure by the common produce of the country. Those who live near, it is hoped, will aid the boarding house with corn, flour, beef, pork, &c. and those who reside at a distance can assist the good cause by furnishing domestic cloth, socks, waistcoats, coverlets, &c.

According to the constitution of the committee [illegible] any one who subscribes 1,000 dolls. (or the proceeds of it annually, (that is 60 per annum) is entitled to a scholarship, (and of course to fill that scholarship with a beneficiary of his own choosing as long as the scholarship exists.) Four such scholarships were subscribed as soon as the constitution was read and adopted. And we trust many more will be, as the glorious design advances.

Friends of Zion, look at our vacant congregations—at our destitute churches—and at the vast wilderness between us and the Pacific. Look at the millions in heathenism who are calling on us to send them instructors And then look at our grey-headed ministers, and observe how fast death is thinning their ranks, and ask yourselves, "are we to sit still?" Are we, (if thus inactive) sincere when we pray, "Lord send labourers into thy harvest!" O, if ever there was a time for action, surely it is now—and we believe the lovers of our Master will be active. Good people will be willing in the day of his power. And

"The Lord will build Jerusalem,
And stand in glory there."

D. NELSON,
J. BARBOUR,
P. G. RICE,
Agents of the Committee of Education at Danville.

To the Editor of the Rel. Intelligencer.

RELIGIOUS NEWSPAPERS.

SIR,—I recollect that when I saw the first number of your paper, some years since, I was much pleased with it; and felt anxious that religious papers might be generally circulated throughout our country. I am thankful that I have lived to see an extensive diffusion of religious intelligence, through the medium of periodical papers. I think there are a great many more religious papers published at the present time, than there were at the commencement of your paper. The reading of such publications has been rendered a great blessing to my soul. Much time is spent in reading, to but little purpose, for the want of attention. But the expectation of receiving a weekly paper, has a tendency to excite an interest which fixes the attention of the reader, and makes a more lasting impression than any other reading.

The Christian sometimes feels like Elijah, when he lamented the low state of the cause of God, and the death of the prophets, and exclaimed, "I, even I, only am left, and they seek my life to take it away." Perhaps the good man's lot is cast in one of the waste places of Zion—perhaps he hears the holy name of his God profaned—and sees the sacred sabbath violated by needless labor or foolish diversions. He sees the card table, the ball-room, the theatre, and the grog-shop thronged by multitudes of his fellow men; while few come to the place appointed for prayer.

He hears the merry and licentious song, but the songs of Zion seldom echo from the hills around him, and he is ready to conclude that righteousness is about to forsake the earth and leave it to the possession of sin and Satan. Even his own family, led away by the example of the wicked, and the corruptions of their own hearts, slight his admonitions and prayers, and urge their way, with the ungodly throng, in the path to ruin. Pensive and lonely, he weeps in secret places; the sun seems to shine dimly on the fields, and the holy man looks forward to the day of his departure, with melancholy fears that his house will then be no longer a house of prayer, nor a place where God shall delight to dwell.

But lo! the religious paper arrives: he takes it up, and perhaps the first article which meets his eye, is an account of a revival in a place which for years had been as the valley of the shadow of death. It may be, that the next piece which he reads is concerning the awakening of a thoughtless son in answer to the prayers of a pious parent. The good man reads and weeps; then clasping his hands together, he lifts his eyes to heaven, and exclaims, "Perhaps *we* shall see the merciful power of God displayed in *this* wicked place, and in my thoughtless family." Thus he is encouraged to go on trusting in the Lord.

I hope that your readers will not fail to thank God for religious intelligence, and for the vehicles which his providence hath prepared to convey it to his children. And may all who have access to such journals, recollect that for this, as well as all other privileges, they must give an account at the great day. And may all who write for these publications, write with their eyes fixed on eternity. G.

COLONIZATION *vs.* SLAVERY.

The Rev. Mr. Kennedy, of Philadelphia, is publishing in "Freedom's Journal," a very valuable series of numbers in favour of the Colonization Society. In answering the objection so often urged by *abolitionists*, that the influence of the Society's measures will be *adverse* to emancipation, he makes the following statements.

"I have enjoyed an exceedingly interesting interview with Mr. John Hanson, a coloured man, just returned from Liberia. This gentleman was delegated by the coloured people of Baltimore, as one on whose statements they could repose the fullest confidence, to visit Liberia. He remained in the colony three months, and his report more than confirms the representations I have already made. Of 92 who accompanied him in the brig Doris not one died from the influence of the climate, although two children died soon after their arrival, one of the croup, the other of a disease common to children every where. Indeed so slight was the sickness, that many of the emigrants never intermitted their ordinary employments. Every colonist on his arrival receives one lot in the town of Monrovia, and five acres in the county, which Mr. H. estimates at $1300, together with an additional allowance if he have a family. The trade of the colony is thriving with unexampled rapidity so that lots in the town of Monrovia are already selling at 500 dolls. each. Three individuals, who left this country pennyless, have amassed a capital of not less than 10,000 dolls. each, and one of them is now constructing a vessel for the double purpose of trade with Norfolk, and of transporting such as may be emancipated to accompany him. Fifteen English vessels in addition to those of other nations were freighted at Monrovia during the last year.

In consequence of Mr. H.'s report, the Friends' of Baltimore have become decided in their approbation, and the coloured community of that city have their eyes fully opened. A gentleman near Baltimore, who has not been very friendly to the colonization scheme, manumitted one by way of experiment. This person, who has been two or three years in the colony, sent by Mr. H. by way of donations to his former master, an elephant's tooth weighing twenty four pounds, with five pounds of turtle shell, and some other valuable articles. On receiving the articles, and hearing of the flourishing state of the colony, this gentleman instantly manumitted all he owned, thirty in number, who are to set sail, with Mr. H. for Liberia, in the latter part of the present month."

SUGGESTIONS TO PARENTS.

MORAL EDUCATION.

The following paragraphs from the Parent's Friend contain the sentiments of Fenelon, Locke, and Edgeworth, on several important points of parental instruction and management.—*Journal of Education.*

Veracity.—Take care that all you say may have a tendency to teach your children to love truth and despise dissimulation. You should therefore never make use of any species of deceit, to pacify them or persuade them to do what you would wish, for this will teach them a sort of low cunning which may never be entirely eradicated.

Timidity and false shame are often the source of dissimulation. The best security against so great an evil is never to put your children under the painful necessity of being artful, and to accustom them frankly to declare their wishes on all subjects. Let them have full liberty to say they are weary when they are so, and do not oblige them to appear to like those persons or books that are disagreeable to them. Make them ashamed of themselves, if you happen to surprise them in any kind of dissimulation; and deprive them of whatever they endeavor to obtain by artifice; telling them they should have had it, had they asked for it plainly and frankly. Do not imitate those who applaud their children for their cunning, esteeming it a mark of sagacity and wit. But instead of being diverted with their artful contrivances, reprove them, and take care that their stratagems never succeed, so that they may be disgusted with them, by experiencing their bad effects.

In order to teach children the knowledge and love of justice, they should be accustomed, even before they can speak, to part with whatever is not their own, and this readily and without clamor; the effect of which will be, that when they are a little more advanced, and can distinguish their own things from another's they will not eagerly desire the property of a brother, a sister, or a play fellow.

As I would only recommend practical lessons for children, and as I would rather see them good than learned, I would never *require* them to *speak the truth*, lest this should teach them prevarication; neither would I extort any promise from which they might probably be tempted to break. If, during my absence, some mischief had been done, and I were ignorant who had done it, I should take care not to accuse my pupil by saying, 'was it you?' for what should I gain by such a question, which might probably teach him to deny it? Nothing can be more imprudent than these questions, particularly if the child be guilty; for if he thinks you knew he did it, he will perceive the snare you have laid for him, which cannot fail to set him against you. If he believes you do not know it, he will say to himself 'why should I discover my fault?' and thus the first temptation to tell a lie would arise from your imprudent question.

Unless a child perceives you are disposed to contradict or restrain him, he will not mistrust you; and will never tell you a lie. As he will not be afraid of appearing what he really is, you may study his character at your leisure, and may so contrive every thing around him, as to give him what lessons you please, without his suspecting that he is receiving any instruction.

Do not inflict punishments on children as punishments, but let them always appear to be the natural consequences of their faults. Thus do not declaim against lying, do not punish him expressly for having told a lie, but let him perceive all the bad consequences of falsehood, such as not being believed even when he speaks the truth, being falsely accused of what he has not done, though he deny it, &c.

Teach children that it is not only necessary to be strict and accurate observers of their word with others, but that it is almost equally shameful to fail in engagements they have made with themselves. Weakness causes a thousand times more inconveniency than obstinacy. We may esteem the obstinate man, but it is impossible not to despise the weak. If you do not give your pupil strength of mind to conquer himself, every thing else you teach him will be useless; and the first six months he is absent from you will perhaps obliterate for ever all the advantages you expect to reap from eighteen years labor and attention. But you will ask, Can this empire over ourselves be acquired? Certainly it can, and more easily than any other virtue; for it requires nothing more than habit.

As the innocence of young minds can only be preserved by putting every temptation out of their way, I should be careful not to act the satanical part, and to be at once the seducer and the punisher. Instead of awakening the strong feelings of terror in my pupil's mind, and acting the part of an inquisitor with an implement of discipline in my hand to punish my little culprit for confessions I had cruelly extorted from him, I should carefully avoid putting questions on any past action which it was known that I regarded as censurable; for whenever faults were committed which deserved to be reprehended or punished, I should take care to be informed of them by those who had no interest to conceal the truth. Nor should I vainly expect that fortitude from an infant which is seldom to be found in adults.

By a conduct thus cautious, habits of falsehood would be avoided, and the mind preserved from that illiberality of sentiment, which must ever attend the subjection to a tyranny so cruel and unjust as the necessity of becoming one's own accuser.

We should not precipitately suspect children of falsehood; it is some time before they perfectly understand what we mean by truth. Small deviations should not be marked with too much rigor; but when ever a child relates *exactly* any thing which he has seen, heard, or felt, we should listen with pleasure and attention, and we should not show the least doubt of his veracity. Rousseau is perfectly right on advising that children should never be questioned on any circumstances in which it can be to their interest to deceive. We should at least treat children with the same degree of wise lenity, which the English law extends to all who have arrived at years of discretion. No criminal is bound to accuse himself. If any mischief has been committed, we should never when we are uncertain by whom it has been done, either directly accuse, or betray injurious suspicions. If mischief is done we cannot repair it; but because a glass is broken, we need not spoil a child's disposition. If a child voluntarily confesses that he has had some accident, may no love of goods or chattles come in competition with the love of truth! An angry word may intimidate the child, who has summoned all his little courage to make this confession. There is no great danger of teaching children to do mischief by this indulgence in their accidental misfortunes. When they break or waste any thing from pure carelessness, let them, when they even speak the truth about it, suffer the natural consequences of their carelessness; but let them distinctly feel the difference between the slight inconvenience to which they expose themselves by speaking the truth, and the great disgrace to which falsehood would subject them.

If you wish to question children about their thoughts or feelings, you must do it without the appearance of anxiety or suspicion. If they see you very anxious for their answers, they hesitate and look eagerly in your face to discover by your countenance what sort of answer you expect. All who are governed by any species of fear, are disposed to equivocation.

From the New York Observer.

BETHEL RECORDS IN NEW. YORK.

November 19, 1827.—We are still engaged in the delightful employment of attending Bethel Meetings, &c &c., for we cannot bear that Seamen should be ignorant of the things which belong to their eternal peace. These meetings are held every Tuesday & Thursday evenings under the Mariner's Church, and on Friday evening in Seamen's Boarding houses. On one of these occasions, the past month, a Commander of a Vessel, who had never before addressed the meeting, spoke to the following effect; "I have been very wicked from a child, till within a few months past, when the Lord opened my eyes to see that I was going into an awful eternity. I had no rest day nor night, until I prayed to the Lord. He has removed my distress, and given me what I never enjoyed before. I cannot bear to hear his name profaned, on board my ship or elsewhere. All the anxiety I had for salvation, came from my Creator, through the merits of our glorious Redeemer. And I have no doubt but every one present has been invited to accept the offers of mercy, through the same atoning sacrifice."

Another ship master, for the first time: "What I have lately heard in this Church, has made me feel differently from what I ever did before. I believe it to be the invitation of mercy. I am willing to accept it, in the name of our dear Redeemer. If not, I may be placed in an awful situation." So affected he could say no more.

Another ship master for the first time: "O this Church! it is a delightful place; it is the house of God, and the gate to heaven. I never felt before as I have lately; I cannot describe my feelings;" and could say no more.—All the above ship masters command vessels out of this Port.

At another time an interesting communication was made by one who had a long time traversed the Ocean, going the broad road to ruin, together with all on board. On one voyage he felt impressed that he was going to eternal ruin. He remembered the prayers of his parents, for the salvation of his precious soul. This renewed and strengthened his agony of mind, till the Lord, (as he hopes) had mercy on him, and adopted him into the family of Christ.

At another time, after three seamen had engaged in exhortation and prayer, another seaman who had never attended one of our meetings before, spoke as follows: "For thirty years I have traversed the Ocean, and often been exposed to a sudden death. If the Lord had taken away my life, I should now have been in a

wretched eternity. I made promises to the Almighty, when in danger, that if he would spare my life I would live better than I had hitherto done. Although for some time these promises were not fulfilled, I was impressed with the thought that I should not thus trifle with my Maker and Redeemer. I have continued to be a wicked fellow until lately, regardless of my salvation. I now give thanks unto the Lord by whom I live, move and have my being, that he has opened my eyes to see my awful situation, and permitted me to enjoy more in one hour than I ever did in a whole year before;—yes I may say, more than I ever enjoyed since I was born." He concluded with prayer. A ship master then arose, who was never with us before, and said;—"What my seafaring friend has said, corresponds with my own life. I too, am led to hope that the Lord has recently brought me into the family of Christ. I labored continually for the salvation of my own soul, and all on board my ship. What the Lord has done for me on my passage the last voyage, six weeks ago, is inexpressible. Six on board became the disciples of Christ. It made my heart rejoice, to think what the Lord had done for their salvation. They have all been steadfast in their faith, and unmoveable to this day; and I hope they will continue so as long as they are permitted to live." He then made an earnest address to all present, exhorting them to follow the examples which had been set before them that evening; and assuring them that they would have the same comfort which their dear shipmates enjoy, who had addressed them on the pure and holy religion of Christ He then made a fervent prayer, thanking the Lord for what he had lately done for him and many of his seafaring brethren, and imploring him to increase that number every hour.

At one of our last meetings, before the service had commenced, a shipmaster left his seat, and went to one of the members of the Bethel Union and said,—"I hope you will excuse me for saying a few words. I have till lately been an enemy to all your efforts for the salvation of seamen; separating them from landsmen, their wives and children; building Mariners' Churches and Floating Chapels; establishing Marine Bible Societies and Bethel Meetings. I now hope the Lord will crown all these labors with abundant success. When I arrived from my last voyage. I went to my family in Connecticut, and the things which I heard from my wife and many of my friends, of what the Lord had done and was doing in that town and many other places, visiting them with his Holy Spirit, and preparing them for the world to come, made me feel differently from what I ever did before. This has induced me, since I have been here, to go to the Mariners' Church and your Bethel meetings; and my desire is increased more and more, to be visited every moment by my dear Redeemer while I am permitted to live. As I am going to sea to morrow, I hope that I and my crew will not be forgotten in this meeting, nor in any meeting while we are absent."

AMERICAN HOME MISSIONARY SOCIETY.

Furnished for the N. Y. Obs. by the Cor. Sec. of the Am. H. Mis. Soc.

Two days since, the following note was received enclosing the sum named.

MR. PETERS.—I enclose you ten dollars for the A. H. M. S.—And in doing it I cannot withhold from you the luxury of knowing from what source it comes.

I was once a destitute orphan, and a student of theology. At a time when my clothes were poor, and my purse a shilling, and I far from the place which the indulgence of a Christian friend allowed me to call *home*, a gentleman to whom I was a stranger requested another to put into my hands $5.—Years passed before I felt able to refund the money. And since I did it, I have received *from him a note, enclosing the $5, and $5 more to make it $10*, requesting me to hand it to one of two Societies, which I thought most in need —I send it to yours. The donor's name is not to be known or suspected. And you will please make no allusion to this matter, which shall give any part of it more publicity than is necessary for doing good.—As you have some of my quondam companions in the Missionary service, I could almost wish this little sum might go to one of them with a knowledge of the circumstances And I wish every young clergyman *who has it in his power* to refund the price of his education, knew how much good he might do the cause of Christ by such an act.

Yours in the bonds of the Gospel ministry. T.

ANOTHER ITEM OF ENCOURAGEMENT.

CHARLESTON, (S. C.) Nov. 10, 1827.

Peter Hawes, Esq. Treas. A. H. M. S.

SIR,—Enclosed you have Three Hundred Dollars to aid the funds of the A. H. M. S.—This amount was given this morning by three individuals on reading the gloomy information from your Society in the last New-York Observer, and we hope you will not again refuse any Missionaries, but have "Faith" and the money will be found.

Yours very truly,
JASPER CORNING.

The reference in the above note is to the H. M. Department in the New-York Observer, November 10th While we rejoice that the statement there made has produced, in this instance, its proper effects, and receive with gratitude to God, the above named liberal contribution, we regret that a single suspicion should have grown out of it, that the Executive Committee are shrinking back from the responsibilities of their office, for the want of confidence in God, or in the liberality of the friends of Home Missions. The statement referred to is in the following words, viz.

"This Institution is already doing much, and gladly would its Committee do more. But it has not the means. A few days since, applications were received from three young men whose hearts were warmed with a desire to preach the Gospel in the Western States; and it was found on examination that there was not money enough in the Treasury to bear their expenses to the field of labor."

This statement was literally true, but the young men were not, on that account, rejected; and we are happy to have it in our power to state that the Committe never have rejected an application that was in all respects satisfactory. They have endeavored to examine every case with care, that their appropriations might not be wasted upon the undeserving, nor bestowed beyond the absolute necessities of the needy. But they have not dared to withhold their hand from doing, in any case, what the Spirit of God and of the churches have urged them to, in this work of national charity. We "have faith;" and on the strength of it, as almoners of the bounty of the public, we have ventured to pledge the liberality of the churches far beyond our present means; and it rests with the patriots and Christians of this country to determine whether we shall go on with these pledges, and continue to do what God requires us to do, or whether we shall retire from this enterprize, because the silver and the gold, which are the Lord's, are locked up in the coffers of a worldly minded community, whose hearts cannot be moved to sympathy by the spiritual wretchedness of their own countrymen, and whose purses the command of God cannot open.

But we speak not of *retiring* because we believe it possible. We dare not retire, nor tread back a single step which we have taken. The favor of God to this Institution hitherto, will not permit us to doubt of his blessing unto the end; and the few instances of liberality, like that now before us, which we are called to acknowledge, encourage us to believe that the claims of this object are such that God himself is beginning to bring them home to the consciences of his people. There will be a gathering of hearts about it, and a putting forth of hands, which under God, will sustain all the responsibilities of this great and heaven-born enterprize. We ask the contributions of the benevolent therefore, with unshaken and increasing confidence that they will be granted.

MAXIMS.

In political bargains, the first thing sold is the politician's conscience.

To be popular with a party, and be by them called *great* a man must go all lengths with his party, whether right or wrong. A partizan can scarcely be honest, for he must do not what he thinks *right*, but what his party *approve*.

Elevation of rank or station is chiefly accidental.—A man thus elevated is borne on the shoulders of others and called *great*.

The key stone of the arch binds the whole; when that drops the arch falls: so with the head of a party on the death of the leader. If the arch rises again it is in a new shape.

When people cannot bear the truth, they ought to consider themselves in danger.

Many persons flatter when they mean no good to the person flattered. Such conduct superadds wickedness to cruelty.

A person flattered above his merits, is unfitted for what he might otherwise perform.

Generous encouragement is as noble on the one hand, as false praise on the other.—*Eclectic Recorder.*

AMUSEMENTS.

When I see an afflicted and an unhappy man, I say to myself, There is perhaps a man whom the world would envy, if they knew the value of his sorrows, which are possibly intended only to soften his heart and turn his affections towards the proper centre. But when I see or hear of a crowd of voluptuaries, who have no ears but for music, no eyes but for splendor, and no tongue but for impertinence and folly—I say, or at least I see occasion to say—this is madness—this persisted in must have a tragical conclusion; it will condemn you, not only as Christians unworthy of the name, but as intelligent creatures. You know, by the light of nature, if you have not quenched it, that there is a God, and that a life like yours cannot be according to his will.—*Comper.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JANUARY 2, 1828.

EDUCATION AT DANVILLE.

We invite the attention of our readers, (and especially those who are long ing and praying for the prosperity of Zion.) to the notice on our first page, signed by the "Agents of the Committee of Education at Danville." We rejoice to find that, whilst the Lord is bringing so many of the youth of our country into the Church, he has put it into the hearts of his people at Danville to devise a plan, whereby at a very trifling expense, they may receive the necessary education for the Gospel Ministry.

REVIVAL IN LEXINGTON.

During a Sacramental or *Four Days' Meeting*, (as these meetings are now familiarly called) which closed in this town on Monday last, sixty persons, on profession of their faith and new obedience, publicly united themselves to the church and people of God.—Making in the whole, since the revival commenced in this town, one hundred and ninety-three. There is also a considerable excitement amongst our Methodist brethren, but we are not informed as to the number of converts. The whole scene in the Presbyterian church, on the late occasion, was one of a very solemn and highly interesting character. At the close of the meeting, the number of awakened and inquiring persons appeared to be as great as at any previous period.

REVIVAL IN FLEMINGSBURGH.

We learn that a powerful and glorious work of Divine grace, has commenced in Flemingsburgh, Ky. During a *Four Days' Meeting*, which closed at that place on the 24th ult we are informed that thirty three persons professed to have submitted to the Saviour and were united to his church and people. About one hundred others were seen crowding the anxious seats. We were informed by a clergyman who attended this meeting, that he considered it the most solemn, interesting, and encouraging one that he has known since the commencement of the Revival in the bounds of the Synod of Kentucky.

INDIAN MISSIONS.

We hope the perusal of the following letters, will be productive of happy effects on the Missionary cause among the Indians. Can it be possible that Christians in Kentucky, and the other Western States, will permit this cause to languish for want of the necessaries of life, food and raiment? How many hundreds of professing Christians are dwelling in their "ceiled houses," and abounding in wealth, while the dear missionaries with their wives and children, who have forsaken all for Christ's sake, and are now preaching salvation to the red men of the forest, are not only in want themselves, but are also unable to supply the wants of those who are crying to them for the bread of life? Let such professing Christians remember that "there is that giveth, and yet increaseth, while there is that withholdeth more than is meet, and it tendeth to poverty." "It is more blessed to give than to receive."

—

LOUISVILLE, Ky. Dec. 19th, 1827.

To the Editor of the Western Luminary.

Dear Sir,

I am directed by the Louisville Board of Agency of the Am. Board of Missions, to request you to insert in the Western Luminary the enclosed letters, or such parts of them as you think most appropriate. The design of this Board in this request, is to make an appeal to the Presbyterian Churches in Kentucky, to aid their brethren among the Indians by contributions of money, and such articles as can be forwarded to this place before April next.

There is no money on hand, so that without the aid of the Churches we can do nothing. Messrs. Reinhard and Wurts are the receiving and forwarding committee, and I am Treasurer.

Yours respectfully,
J. P. HARRISON, *Sec'ry of the L. B. A. &c.*

—

DWIGHT MISSION, CHEROKEE NATION.

Ark. Ter'ry, Oct. 11th, 1827.

Rev. Dr. Blackburn,

DEAR SIR,

As Rev. C. Washburn the superintendent of this establishment is much pressed with business, he has requested me to write to you in answer to your letter of March 12th addressed to Miss Thrall, which was soon after received, together with the box directed to me. They arrived at the mouth of White River while I was on business at New Orleans, and I found them there on my return. For those favors, and especially the flour, &c. sent us in 1825, which could never have been a more seasonable supply, I would express, not only my own, but the thankful acknowledgements of all the members of this Mission.

In regard to supplies for this numerous family, consisting now of more than one hundred souls, we need much to carry on our enlarged operations and would thankfully receive a part from your Missionary Society. In compliance with your suggestion I will mention some articles such as we shall need, and as we have usually received from Ohio, but shall not send there next year; and if your Society cannot furnish 20 or more barrels of flour, we shall wish to know it in season to purchase on the Mississippi when one of the family will go to New Orleans. Whatever you may send should be forwarded to the care of Miller & Montgomery, Mouth of White River, by the first of April, and then the goods will come up the Arkansaw with our supplies from Boston and New Orleans.

20 barrels or more Flour,
6 " Pork,
4 " Beans,
4 " Dried Fruit,
6 " Potatoes,
1 " Cheese.

Hats and shoes of any size. A half Doz. or more coarse.

Leghorn hats suitable for our hot summers, would be very acceptable.

Shirts, Trowses, and Hunting shirts for men and boys, as you have been among the Cherokees, I conclude you are acquainted with the latter article.

Domestic Linen and Cotton goods of all kinds.

Callico.

Coloured flannel, &c. &c. &c.

Our prospects of success in our labors among this people, are brightening They are calling for more Schools and evangelical labors among them. Our boarding school here is full; we hope to establish one or more local schools soon.

My best respects to your own and Mr. Wurt's family. Accept assurances of the high esteem of your

Obliged Ser'vt,
GEO. L. WEED.

P. S. Mrs. Weed and Miss Thrall wish a cordial remembrance to all Louisville friends. Excuse the brevity of my letter, for I write in pain from a fractured collar bone, occasioned by being thrown from a horse.

—

Rev. and dear Sir,

I have long been seeking an opportunity to acknowledge your letter to Miss Thrall, and to express my own and the family's sense of your kindness to us; but at last, despairing of finding leisure, I have requested Doct Weed to write for me, as he has mentioned. It will doubtless rejoice your heart to hear of the progrss of schools, and especially of the Gospel among the Cherokees, the people for whom you have felt so great an interest, and performed so much labor. Whenever I can get sufficient time, I will do myself the pleasure of giving you a detail of our success and prospects. I have only time now to say, that our prospects are every year becoming more encouraging. During the past year, more evangelical labor has been performed than in any previous year. The effect of these labors has been to excite a desire to hear the Gospel in almost every neighborhood and village in the nation. The calls of the people for preaching are far beyond our ability. Considerable numbers in different parts of the nation are seriously inquiring after the way of life, and several, this year, have given us ground to hope they have cordially embraced the Gospel. The desire for the instruction of their children is also very greatly increasing. The school here is full, and it is contemplated, in a few months, if not a few weeks, to put two local schools into operation. We also expect shortly that another minister will be attached to the mission, whose whole time will be given to evangelical labors among the people.

Rev. and dear Sir.—I trust you and christians in Louisville will remember us and this people in your addresses to the Hearer of prayer. Wishing you the abundant grace of God, and His blessing on your person, family, and labors. I am, Rev. and dear Sir,

Your Serv't in the Gospel,
C. WASHBURN.

Rev. Gideon Blackburn, D. D.

—

Dwight Mills, Nov. 6, 1827.

Rev. and dear Sir,

From your well known benevolence and interest in favor of Western Missions, I am induced, although a stranger, to address a line to you, and to make known some of my wants which can be supplied through your agency. I take it for granted that you are acquainted with my name and my employ, and that you take a lively interest in the object of our enterprise among the Cherokees of the Arkansaw. Many of them were once your pupils, and to you are they indebted for their measure of knowledge and usefulness; and I have often thought that the almost universal desire among them to have their children educated, has its origin in your efforts for their instruction.

The wants to which I allude, are some articles of provision which are in plenty in your region, but scarce and high in this. I wrote last year to Mr. Slocomb, Marrietta, for a few bls. of Flour, some dried fruit, a barrel of Pork and a barrel of beans, and depended upon receiving these articles from that quarter until it was too late to make other arrangements. But none of them were sent, and in consequence we were under the necessity of using principally *corn bread*. This, Sir, is good when in health, but when sick and feeble, something better is needed.

If, Sir, some of each of the articles named above can be sent from your neighborhood, especially a few barrels of Flour, you will confer a favor by no means small upon your unknown friend. Should you be under the necessity of purchasing, I will endeavor to make arrangements to pay as soon as informed of the amount. Any thing sent to my address, Dwight, care of David Miller & Co. mouth of White River, will find its way safely to me.

I ought to state that this application respects not the wants of the Mission Family at Dwight, but only those of my own family, for I have a separate residence at some distance from Dwight. I moved to the place where I now am some more than a year since, and divide my labors between the natives and the congregation at Dwight. The health of the Mission Family is good. The schools are in a flourishing state, and the people slowly improving in civilazation and moral character. As yet, however, there is not great flocking of souls to Christ from among

them. Only now and then one is savingly wrought upon by the Gospel and the Spirit of grace. I am, Sir, your unworthy brother, and fellow laborer in the Gospel,

ALFRED FINNY.

Rev. Gideon Blackburn D D

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to Nov. 7th. Liverpool to the 8th, and Paris to the 4th.

The London Gazette of Oct 30 contains an Order in Council, permitting vessels of the United States to enter ports of the Bahama Islands in ballast, for the purpose of exporting thence *fruit and salt*, the produce of those Islands.

A very fine steam boat, the Irresistible, was destroyed by fire near Gravesend, when on an experimental trip to the Nore and back. The fire originated from the stone coals being placed near the flues of the boilers, where they ignited, unperceived by any person on board, until the flames burst forth against the sides of the vessel. Her steam boiler was providentially saved, but two of the men were very severely scalded in the attempt. The Irresistible was built by subscription, at the cost of 9,000*l.* to 10,000*l.* for the purpose of aiding the Greeks against the Turks, and was to have been sent out immediately to Lord Cochrane.

FRANCE.—It is the intention of the French government to dissolve the Chamber of Deputies, and form a new one. The Opposition Members are expected to be about 90, while the whole number is 430.

SPAIN.—The state of Spain continues nearly as last reported. A body of insurgents lately, in attempting to reach Tarragona by Reus, were dispersed, and lost several leaders on the field and by execution. Several principal members of the clergy were arrested. Every thing seemed unaccountable; and the day of the king's departure was not known.

TURKEY AND GREECE.—A letter from Corfu, dated October 3, says—"An English brig of war has just brought the news, that on the 23d of September, Ibrahim agreed to an armistice, stipulating for the right to return without impediment from the combined squadrons to Alexandria, as soon as he should receive new communications. The armistice with the Greeks is stated to have been concluded under the guarantee of the commanders of the Allied squadrons; and the convention was agreed to by Messrs. Elliot, for England; Huilier, for France; and Alascary, who is with the Russian Admiral Helden as diplomatic agent."

It appears that Ibrahim Pacha has made two attempts to send provisions to the fortresses in the Gulf of Lepanto, both of which have been rendered abortive by the watchfulness and decision of Admiral Codrington. Missolonghi and Patras are in great want. After the armistice was first concluded, the English fleet as well as the French, retired from the waters of Navarino, excepting only a frigate of each nation which remained to watch the Egyptians in that port. The Admiral who was at Zante, was soon informed that 43 ships had sailed; and with the line ship Asia and three frigates cut them off and refused to let them enter the Gulf. He had even to resist them, and after a few shots they thought best to retire. Ibrahim was irritated; and soon after embarked himself, taking fourteen more ships with him, (in all 57.) pretending that the armistice extended only to Hydra. He was met, however by the four British vessels, and by dint of remonstrances and a few shots in his hulls, convinced that he had better return. Admiral Codrington appears to be a man of high spirit. He wrote Ibrahim that he had done all he could to prevent further calamities to both sides; but that he had a strong disposition to seize the occasion to make the Turks repent of their want of faith. A vessel which had actually anchored at Missolonghi he sent for and cut out. The three fleets were expected to be assembled on the 13th October. The Russian fleet was at Zante on the 16th. It was supposed to be the intention of the Admiral, to send back the Egyptians to Alexandria.

A letter of the 21st Nov. from Trieste, states that a division of eight Greek vessels, including the steamer, entered the gulf of Patras on the 2d of October, and set fire to five Turkish vessels that had been there for some time. They also detained the Austrian vessels that were taking in cargoes of currants for Trieste. Several other Austrian vessels contrived to escape to Zante, but they went away without their lading.

RUSSIA AND PERSIA.—Letters have been received from Persia, dated the 5th of September, which state that Abbas Mirxa had defeated a Russian corps, consisting of 3000 infantry of the Moscow Regiment of Imperial Guards, 300 Hulans, and 1000 Cossucs, with several guns. The Persian army consisted of 5000 regular infantry, 5000 horse, and 28 pieces of cannon.

The battle took place about six miles from the fort Eutch Kelaisea, and lasted from dawn till evening. The Russians lost 1,600 men killed or taken prisoners, and the remainder took shelter in the above named fort, which is closely invested by the Persian army. During the engagement the following remarkable circumstance took place:—two battalions of the Persian army gallantly charged two battalions of the Imperial Guards and after a long, sanguinary, and obstinate conflict, completely routed with great loss the Russian battalions.—*Courier.*

HIGHLY IMPORTANT INTELLIGENCE.

Office of the N. York Mercantile Advertiser, December 16, 1827.

The ships Wm. Thompson and Helen, Capt. Cobb, have just arrived from Liverpool—both having sailed on the 17th November. They bring the important intelligence of the total destruction of the Turkish and Egyptian fleets.

LONDON, Nov. 15, 1827.

Despatches were yesterday morning, received at the Admiralty office, announcing a brilliant victory obtained on the 20th October, in the port of Navarino by the English, French and Russian over the combined Turkish and Egyptian fleets. The battle was fought at anchor, and was necessarily bloody and destructive. The numerical superiority of the force was immense, but the result has been, we are proud to say, the destruction of the whole Turkish fleet.

Synopsis of the forces.

	line.	frig's.	corv'ts.	sl'ps.	total.
English,	3	4	0	4	11
French,	3	2	0	2	7
Russian,	4	4			8
					26
Turkish,	3	19	25	10	57

The following is a statement of the fate of the enemy's fleet. One Turkish line of battle ship burnt; two driven on the shore, and wrecked; four frigates burnt and three blown up—all the rest of the Turkish and Egyptian fleet was burnt, sunk, or blown up, except 8 vessels.

The despatches were brought to Marseilles by Lord Viscount Ingistrie. They arrived at the Admiralty yesterday morning, and were immediately despatched to his majesty at Windsor.

National Legislature.

In the Senate, on the 5th inst. Mr. Johnson of Kentucky, introduced a bill *To abolish Imprisonment for Debt.* Mr. Johnson manifested a great deal of perseverance on this subject; having introduced a similar bill for several years in succession, without effecting its passage.

In Senate, Dec. 6th, Mr. Noble, of Indiana, introduced a bill to authorize the Legislature of that State to sell the lands appropriated by Congress for the use of schools in the State. He remarked in explanation, that the object of the bill was to make certain that which some had doubted, the authority of the Legislature to sell and convey the lands in question. He added, that it would be the constant aim of the Legislature to make the fund arising from the sale of the lands as productive as possible, and apply it uniformly to the purposes of education.

At the close of the session on the 6th, both Houses adjourned till Monday the 9th; the Representatives, in order to give opportunity to their Speaker to select suitable members for the Standing Committees. On Monday these Committees were announced, and the Senate also elected theirs.

On balloting for a Chaplain in the House, the Rev. R. Post, of Washington City, had 116 votes, Rev. R. W. Bailey, late of Pittsfield, Mass 45, Rev. J. Williams 18, scattering 5. Mr. Post was therefore elected.

CREEK INDIANS.

Colonel McKenny, of the Indian department returned from his North-Western and Southern tour among the Indians, having travelled since May last, we are informed about seven thousand miles, and been successful in all the trusts reposed to him by the Government, and among these, the important one of settling the Creek controversy, with which duty he was specially charged, by obtaining *a cession of all the lands owned, or claimed by the Creeks within the chartered limits of Georgia.*—Nat. Intel.

DUELLISTS, ATTEND!—The Grand Jury have found bills of indictment against Barton, the principal, Lewis Asbury, and W. M'Leod, seconds in the late duel and Dr. Pennel, the surgeon, for a misdemeanor. The Court instructed them that bills for murder could not be found, because the offence was committed without the bounds of State. The parties concerned, we understand, are residing at New-Haven. —*Commercial.*

A THEATRICAL STAGE SUNK.—As several Theatre performers were engaged at the Park Theatre, last Saturday evening, in preparing their minds and those of their hearers for the solemnities of the Sabbath, the cords that held the trap gave way, in consequence of which Messrs. Simpson and Barry, with Mrs. Barry, were precipitated a depth of about fourteen feet. Both gentlemen were considerably injured. Mrs. Barry had her leg broken, ancle dislocated, and it is feared that amputation will be necessary.

N. Y. Observer.

YALE COLLEGE.—The catalogue of Students in Yale College has just been published, by which it appears there are, Theological Students 50, Law Students 20, Medical Students 91, Resident Graduates 5, Seniors 85, Juniors 89, Sophomores 83, Freshmen 78, making a grand total of 501 Students in that venerable, and highly respectable Institution.

A correspondent of the National Intelligencer, remarks that a cherry tree was in blossom on the 4th ult. in a garden a few doors north of their office. He says the blossoms are few—but that there should be any, so late in the season, and after so severe frosts, is a matter of surprise.

Errors of the Press.—When it is known that from fifty to a hundred thausand types are picked up *singly* and put in their proper places for each day's paper, it will not appear extraordinary that occasionally one or two of them will get into the wrong place, or that in making up a body containing so many small parts, errors would sometimes occur.

MARRIED,

In Nashville, on Thursday evening the 22d Dec. by the Rev. Philip Lindsley, D. D. President of Cumberland College, Mr. SIDNEY P. CLAY of Bourbon county, to Miss ISABELLA ELIZA JANE REED, late of Danville, Kentucky.

On Monday evening the 24th Dec. by the Rev. N. H. Hall, Mr. THOMAS PEYTON, of Georgetown, to Miss REBECCA KEATLEY of this place.

On the 1st inst. by the same, Dr. JOHN F. HENRY, of Hopkinsville, to Miss LUCY E. S. RIDGELY, of this place.

By the same, on 23d. Dec. Mr. WHITE, of Middletown Jefferson County, to Miss BRIDWELL, of this place.

In this town on Tuesday 25th Dec. by the Rev. Richard Tidings, Mr. THOMAS GIBBONS, to Mrs. MATILDA SMITHERS.

THE ITINERANT PREACHER.

—True religion sprung from God above,
Is, like her fountain, full of charity,
Embracing all things with a tender love,
Full of good-will, and meek expectancy.
Full of true justice and sure verity,
In heart and voice; free, large, ever infinite,
Not wedged in strait particularity,
But grasping all in her vast active spright.
Bright lamp of God! That men would joy in thy pure light!

About a year ago, I was travelling near one hundred and ten miles from home. I preached at the town of M ——— on Monday morning after communion in that place, having an appointment to preach in the evening about ten miles distant. I was informed by the minister of the place, that I should be accompanied by a woman who lived on my way, who had lately joined the church, and who had mentioned me as the instrument of her first awakening. On our way, she related the circumstances with much feeling. I had been at her father's house about twenty-three years before, when she was a little girl, and had conversed with her about the concerns of her soul; and, the following day, visited the school where she was, talked and prayed with the children. She said she had been much affected at those times, and that the impressions had never entirely left her mind, till she obtained a hope of an interest in Christ. I dined at her house; and she went with me to the meeting. My spirit was refreshed with her conversation. After sermon, I told the people that if they would detain them, I would speak a short time to the children present. They soon collected round me. I informed them of the danger of living in sin, the necessity of a change of nature, &c.; enjoined obedience to their parents, a careful observance of the Sabbath, and a punctual attendance on the ordinances of religion, particularly prayer.

A number of them were much affected, and also some of the people present; especially the woman mentioned above was bathed in tears. I asked these little children if they wished religious people to pray for them? they answered in the affirmative. I told them, some of us might die soon—perhaps we should pray before we parted; and asked them, if they wished for that? To which they again replied they did. These little lambs were committed to God in prayer, and we parted likely to meet no more in this world.

This to me is become a favorite method of dealing with children. I have practised much in this way for some years past, especially when preaching in places destitute of the stated public ordinances of religion; and I seldom, or never, made the attempt without seeing some apparent good effects, not only in the children, but the parents and others present. I am well persuaded there should be more attention paid to this class of our hearers, than has been generally bestowed upon them. They are not likely to be much profited by our common discourses delivered to adult persons; but a few plain truths spoken professedly to themselves collected together, will be attended to, and probably long remembered; and who knows but the Hearer of prayer, when his people are collected together, and with one heart unite in prayer for these lambs of the flock, may confer on them the blessings of his grace.

But I intended to relate some other occurrences, which took place on my tour. The next morning I set out on my journey, and about the middle of the day, called at a house to inquire the road. A man came to the door, who knew me, though an entire stranger to me. He said I must go with him—he lived half a mile from the place; that he would feed my horse, and his wife would get my dinner, and be rejoiced to see me. I complied with his kind invitation. When I entered the house, the woman appeared much moved. I asked her what she knew of me? She said, I had called at her father's house, above twenty-three years ago, when she was a little girl, and had conversed with her; that my observations had made an impression on her mind, which she never lost; that she had sometimes seen me since, and often wished to converse with me, but had not had an opportunity. I inquired what was *now* the state of her mind in regard to religion? She replied, that, for some years past she had enjoyed a comfortable hope of an interest in Christ, had become a member of his church about six years ago, and still thought that my conversation with her, when a child, was of special benefit to her soul. I well recollected calling at her father's house, and talking with her, though I had never heard of her from that time. I was the better prepared to hear the account she gave me, after what had passed the day before; but was still more surprised at what occured the day following.

When, travelling, about the same hour of the day, I met with a woman on the road.—After passing me she inquired my name.—When I informed her, she appeared affected. I asked how she knew me in that strange country? She replied, that I had preached one night at her father's house, about twenty-three years ago, when she was a little girl; and that I had much conversation with her and another little girl at that time. When she told her father's name, I recollected the time well; and the woman informed me that the other little girl, who appeared a very interesting child, continued much concerned in her mind from that time, joined the church very young, and that she had entered into her eternal rest. The woman whom I met also told me that she herself had undergone a great change in her mind from that time, that she had obtained a hope of an interest in the Saviour, and joined the church about eight years ago.—She turned her horse and went back with me to her house, a distance of about two miles, observing that she could perform her errand on another day.

Those who have travelled in a strange land may form some idea of my feelings, after meeting with these interesting females, hearing the accounts of what God had done for their souls, and receiving the favors they conferred upon me. I could not help thinking of Paul, when he met with his Christian brethren—*He thanked God, and took courage*. What a glorious place must heaven be, when all the redeemed shall meet together, and each shall tell the interesting story of the way the Lord had brought them hither, and the means and instruments he had used for their conversion, sanctification, &c.!

When I conversed with those three little girls, they were more than one hundred miles from each other. Finding them, unexpectedly, in another country, and hearing their statements, it suggested to my mind some reflections, which, I trust, have been useful to me, and perhaps may be to others. How many opportunities of being useful to youth and children have passed since that time, that I have wholly neglected. And many of those children and youth I shall never see again, till I meet them at the bar of God.—This cutting reflection often occurred to my mind. Knowing that these seasons or opportunities of usefulness cannot be recalled, I have resolved, and by the grace of God, in some measure lived up to the resolution, that when I am hospitably received into a house, and treated as a minister of Christ, I will not leave that family without dropping a word of instruction, advice and exhortation, especially to the children. This I consider as a matter of great importance; and it is with deep regret I reflect on my former neglect of this duty; and I cannot but fear that some of my brethren are living in the same neglect. The office of a Gospel minister gives a man who wishes to do good, great advantage; and, if he be faithful he may spread a savor of religion wherever he goes.

Perhaps this little narrative may fall into the hands of some who have lately entered into the work of the Gospel ministry. Permit one who has passed his youthful days, affectionately to call your attention to the situation of children. Remember what the prophet foretold of the Messiah, that he would "gather the lambs in his arms, and carry them in his bosom." In the days of his flesh, he took little children into his arms; and blessed them, and now, in heaven, he exercises the same compassionate regard for children. His command to his ministers is, 'feed my lambs.' You have given yourselves up to the service of God in his church. In what way, therefore, can you better glorify your heavenly father, than in following the example, and obeying the command of the blessed Jesus? And we are to remember, if we neglect our duty, and do not use these excitements to piety among young people and children, to which our office binds us, we not only do no good, but we do much harm.

A minister may appear well in the pulpit, he may preach well; but if, in his intercourse among his people, or where he may travel, he manifest no special concern for the salvation of children and youth, he degrades his office, he discourages and sinks the spirits of the pious, and those destitute of grace become more hardened and careless. This is an awfully solemn case; and, although I be found speaking against myself, I must say, that the minister who gives himself up to the world, converses only on the different opinions on politics, and the concerns of this life, *generally, is a dead weight on the church of God*, and, instead of promoting the cause of piety, he proves a great hindrance to the progress of religion, as far as his influence extends.

But not only ministers should be engaged in instructing and exhorting the rising generation, but parents and Christians in general can do much in this way, if they embrace the opportunities which God, in his providence, affords; and without their concurrence ministers can do, comparatively, but little.—May God awaken all his ministers and people to a suitable concern for the rising generation! and may the Lord have mercy on the children and youth of our day, that they may be raised up a generation to praise him!

LAW AND MEDICINE.

Use law and medicine only in cases of necessity; they that use them otherwise, abuse themselves into weak bodies and light purses.

I was liberated on Saturday the 16th of June, at sunset.

On the preceding Friday evening I sent for the goal keeper, and inquired what time he had orders to let me out; he answered that on Sabbath, at four o'clock, my ten days would be expired, and that I should then be released. I told him that I had never heard of a prisoner being dismissed from confinement on the Sabbath.

On Saturday about four o'clock, the gaol keeper came and said he had received orders to dismiss me. At sunset, accordingly, he came, and said, "I had a full and free discharge from St. Ann's goal." I was not sorry for this liberation, for I felt anxious to be engaged in my duty of preaching the word of life, from which my confinement had prevented me, though they could not hinder me from singing and prayer, nor from enjoying those manifestations of God that made me happy and joyful, and made my prison like a palace. The members of the Society were very kind, and did all they could to make me comfortable.

On the Sabbath after my liberation I preached twice on the Bay."

THE GOSPEL IN GRAND CAIRO.

Mr McPherson, Wesleyan Missionary at Alexandria, in Egypt, under date of February 5, 1827, writes as follows: "I received very pleasant intelligence respecting the lady I baptized and married at Cairo.—The Rev. Eli Smith writes to me, that she holds fast the beginning of her confidence, and is earnestly seeking the salvation of her soul, and takes a deep interest in the Missionary cause. Her husband too does all he can to aid the Lutheran Missionaries in their projected Mission to Abyssinia. If the Society has been the means of saving this Mahomedan lady, they are amply repaid for all that has been expended on the Egyptian Mission."

INTERESTING OCCURENCES AT RAMMAKALCHOKE.

Extract of a letter from Messrs Trawin and Piffard, Missionaries at Kidderpore, dated Jan 22, 1827.

On the 21st of July, we visited Rammakalchoke, and were happy to find shat Geredhor, a person of the village, who is a regular attendant on the means of grace, had destroyed his family idol. As the circumstances connected with this event may be gratifying, we shall here notice them

About a week prior to our visit to the village, this man's aunt was taken ill, and he prayed to his domestic idol to heal her, making a vow that he would offer a buffalo in sacrifice should his aunt recover. The prayers and the vow were both unavailing: for the woman died.—A few days after, his first cousin was seized with affliction: he again applied to his domestic oracle for relief, but help was sought in v in—death carried off this relative likewise. The man, enraged at the stupid idol, who had refused to hear his cries in such a season of calamity, declared that Punchanund, the family god, was destitute of power He therefore forthwith took it down from its seat, bound it up with the corpse, and proceeded to the place of burning, where he was about to commit it to the flames. A Brahmin, however, being present at the spot, entreated him to desist from committing such an outrage upon the idol. The man listened to this remonstrance, and upon the Brahmin's request, gave him the image. It was soon consecrated afresh; and it now occupies a place among the Brahmin's domestic idols. Geredehor continues to hold idolatry in contempt, and is, we hope, not far from the kingdom of Heaven.

In returning from Rammakalchoke, the sights on the banks of the Milla were horrible beyond description; dead bodies, some whole, and others partly consumed, were lying quite exposed, presenting the most ghastly appearances imaginable. Oh, when will the happy period arrive, when these appalling effects of idolatry shall entirely disappear? We passed through a field also which was quite a Golgotha; skulls and human bones were lying about in all directions. Awful proofs these, that sin reigns unto death.

Opening of the Chapel at Rammakalchoke.—This building was opened for divine service on the 7th of November. The erection of the chapel besides the materials of the old temple, has cost 1270 sicca rupees, which the friends of the cause here, with their usual liberality, have enabled us to defray.

Baptism of Five more native Converts.

We have now the pleasure to inform you, that the Gospel has been introduced into another village, nine miles distant from our station.—Choetondas, of Ragarampore, became impressed about three months ago by hearing the Gospel at Rammakalchoke, where he was then on a visit. Since that period he has regarded the salvation of his soul as the one thing needful. Being satisfied of his sincerity in seeking admission into the church, he, and Shoame, a Hindoo female, of Ludinaberea, a village near Rammakalchoke, were baptized in the Kidderpore chapel on the 16th instant. The congregation was large and attentive. We have visited Ragarampore, and have found the people exceedingly well disposed to listen to the truths of the Gospel. A bungalow, to serve the purpose of a school and a chapel, is being erected in the village.

On the 18th instant, Krisnu, Rambhodro, and Nederam, three Hindoo youths, the eldest sons of the first three converts from the village, were baptized in the chapel at Rammakalchoke. These three persons gave a satisfactory confession of their faith before a number of their idolatrous neighbors who had been to witness the first baptism in the village. Our dear friends, Mr. and Mrs. Hill of Berhampore, enjoyed with us the interesting scene of beholding these young people dedicate themselves to the service of God.—Oh! may God pour out his spirit upon them, that they may spring as the grass, and grow as the cedar in Lebanon; "that they may be unto the Lord for a name, and a praise, and an everlasting sign, that shall never be cut off."

From the American Advocate.

RULES OF CHRISTIAN LIFE.

I am acquainted with a venerable divine whose usefulness has surpassed that of many of his contemporaries in the Gospel Vineyard.—His Church, devoted to pious enterprise, is uniformly in the sensible enjoyment of God. As I have gazed on the crowds flocking to his Church I have been forcibly reminded of the beautiful imagery of the Prophet, "who are these that fly as a cloud, and as the doves to their windows?"

In the deportment of this man of God I have seen the happiest correspondences with the character of his holy calling. Every thing was indicative of what I believe to be true—that his closet was to him, as Carmel to Elijah;—the Lord was there. I shall never forget as I one day adverted to the invariable prosperity of his Church, with what a soul subduing pathos he exclaimed —"The Lord reigneth!"—"I have lived long enough to prove that without him I can do nothing, but I have seen enough to convince me that with him I can do all things;—blessed, blessed be his name!—in his confidence he has kept my fold, and they continue a flourishing and happy people"

My principal design in introducing this character is to relate a circumstance which will afford a practical illustration of the benefit of a *daily* walk with God.

This good man besides his general rules for Church government, had drawn up a few articles defining particularly, and at the same time enforcing, Christian duties. They were chiefly designed for the regulation of domestic conduct. Indeed the adoption of these rules by every member of his church, to be hung up in a conspicuous part of their houses, was an article in the condition of his settlement among them These rules were unanimously adopted and strictly adhered to;—a circumstance which he often mentions as one great cause of the prosperity of his church.

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"To do good and to communicate forget not, for with such sacrifices God is well pleased."

"To them who by patient continuance in well-doing seek for glory and honor, and immortality, eternal life." The following are the Rules.

"These are the Rules of this Family."

I.

"We have no time given us to throw away, but to improve for Eternity: Therefore we would join in no conversation that is unprofitable; but in that only which is good to the use of edifying, that it may minister grace to the hearers.

II.

We are not anxious to gossip on the *news* of the Town; or to be informed of the business of others; but as it might lead to exercise the various duties which we owe to God, and our neighbor described in the 10th chapter of Luke.

III.

We have nothing to say of the misconduct of others. Therefore let not the fault of any absent person be mentioned, unless absolute necessity requires it:—and then let it be with great tenderness, without dwelling upon it. May God preserve us from a censorious, criticising spirit, so contrary to that of Christ.

IV.

We offer the right hand of fellowship to every one that cometh in the name of the Lord; but we receive none to doubtful disputation; but whoever loveth the Lord Jesus in sincerity, the same is our brother —our sister and mother—for God is love.'

V

We neither receive nor pay visits on the Lord's Day. For we and our house desire particularly on that day to serve the Lord.

VI.

We do earnestly wish every one to reprove us faithfully, when we deviate from any of these rules:—So shall we be as guardian angels to each other, and as a holy mingled flame, ascending up before God —And as many as walk according to these rules, 'Peace be unto them.'"

Were these rules adopted by our professing Christians with sincere motives, we should in all probability soon see a greater consistency in their moral conduct.

Poetry.

The following lines, by the Rev. S GRAHAM, originally appeared in the Richmond Enquirer. They were written during a passage from New-York to Richmond, in November, 1826.

Heave! mighty ocean, heave!
And blow thou boist'rous wind!
Onward we swiftly glide, and leave
Our home and friends behind.

Away, away we steer,
Upon the ocean's breast;
And dim the distant heights appear,
Like clouds along the West.

There is a loneliness
Upon the mighty deep,
And hurried thoughts upon us press,
As onwardly we sweep!

Our home—O, heavens—that word!
A name without a thing!
We are e'en as a lonely bird,
Whose home is on the wing.

My wife and little one
Are with me as I go;
And they are all beneath the sun,
I have of weal or woe!

With them upon the sea
Or land, where'er I roam,
My all on earth is still with me,
And I am still at home!

Heave! mighty ocean, heave!
And blow thou boist'rous wind!
Where'er we go we cannot leave
Our home and friends behind.

Then, come my lonely bride,
And come my child of wo;
Since we have nought on earth beside,
What matter where we go!

We heed not earthly powers,
We heed not wind nor weather;
For come what will, this joy is ours—
We share it still together.

And if the storms are wild,
And we perish in the sea,
We'll clasp each other and our child—
—One grave shall hold the three!

And neither shall remain,
To meet and bear alone,
The cares, the injuries, the pain,
That we, my love, have known.

And there's a sweeter joy,
Wherever we may be.—
Danger nor death can e'er destroy
Our trust, O God! in thee!

Then, wherefore should we grieve,
Or what have we to fear!
Tho' home and friends and life we leave,
Our God is ever near.

If He who made all things,
And rules them, is our own;
Then every grief and trial brings
Us nearer to his throne.

Then come, my gentle bride,
And come my child of love;
What if we've nought on earth beside!
Our portion is above!

Sweep! mighty ocean, sweep!
Ye winds, blow foul or fair,
Our God is with us on the deep!
Our home is every where.

BAXTER'S CALL,
For sale at this office, price 37 1-2 cts. three dollars and fifty cts. per doz.

CAUTIONS AGAINST

THE USE OF TOBACCO.

By the Managers of the Apprentices Library of Philadelphia.

Smoking often proves very injurious to the health, causing imperfect digestion of the food, giving rise to heartburn, headache, falling away of the body, together with many nervous and disagreeable feelings, which it is not easy to describe. In some delicate persons it has even brought on consumption. As these effects of smoking are frequently long in showing themselves, they are often ignorantly or falsely attributed to other causes.

In consequence of this habit, the teeth are stained with a yellow or dark brown colour; besides which, the hot smoke tends to destroy them, especially when through a short pipe or cigar. The breath also acquires a very offensive smell; on which account smokers often unconsciously render themselves nuisances to those in whom they would be very sorry to produce aversion or displeasure.

Chewing is a practice of even more unseemly appearance than smoking. Who does not naturally revolt at the bare idea of receiving any thing unclean into his mouth! Now, it is well known, that in the preparation of tobacco, *copperas, lime, urine*, and perhaps other things equally exceptionable, are employed. The tobacco-chewer, who knows, must either forget what he is constantly taking into his mouth, or confess himself guilty of a very filthy practice. Those who have seen the naked savages of the East India Islands, chewing their beetle-nut, and spirting out the red spittle, which stains their teeth a jet black, turn away from them with great disgust! Were not the custom of chewing tobacco so very common, it would doubtless produce upon us a similar impression. Nearly all the objections which have been urged against smoking, may be applied to chewing. Many persons entertain a notion, that it helps to preserve the teeth. Did the limits of this address permit, it would be easy to prove that this is a most mischievous error. Not only are tobacco and the substances generally used in preparing it, calculated to injure the teeth, but their constant presence in the mouth necessarily tends to blunt the sense of taste, so that finally, all kinds of delicacies, and even our common food, are rendered much less palatable.

It would hardly be worth while to caution you against taking snuff, were it not possible for some to regard our silence as implying that there are no objections to the practice. The powder of tobacco is injurious when used alone; but it is much more so by its mixture with various matters, such as pulverized glass, hellebore, sal ammoniac, &c. generally added for the purpose of increasing its pungency. By the constant application of such harsh and sharp substances, the senses of feeling, smelling, and taste, are necessarily injured, and the inner lining of the nose rendered dry, hard and much thicker than usual. Hence most persons who have long taken snuff, speak as if their noses were almost stopped up, which is actually the case.

In addition to the weighty objections already pointed out against the use of tobacco, there remain others of a still more serious nature to be considered. The practice of taking it immoderately, in any form, is in itself a species of intemperance, being certainly an unnatural and improper indulgence of the senses. But by far the greatest danger to be apprehended from this vicious custom, arises from its tendency to pave the way to a fondness for spirituous liquors.

The reason why ardent spirits and tobacco are so frequently found associated, may be satisfactorily explained by the fact that a love for the one begets and cherishes a taste for the other. It may, therefore, be laid down as a maxim, well worth the recollection of every one, that he who uses tobacco in any way, runs a much greater chance of becoming a drunkard than he who uses it not. Let it ever be borne in mind, that in this country, where liquors of every kind are so abundant, and presented to our taste under so many tempting forms, we cannot exercise too much caution to avoid every chance of becoming fond of strong drink.

In conclusion, let it be impressed upon your minds as an invaluable maxim, that it is much easier to resist the first temptation, than to overcome the consequences of indulging it.

Never allow yourselves to be persuaded to use tobacco, in any manner, even as a remedy for the tooth-ache, or any other pain or disorder; since the most eminent physicians agree, that, as a medicine, it rarely does good, and never to an extent equal to the evils to which it may lead.

Beware of tobacco in every shape, and as you regard your own welfare, *touch not, taste not.*

NEW PUBLICATION.

To the Reverend Clergy:—

The undersigned proposes to commence a Periodical Publication, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz:

The American Pastor's Journal; or Original Sketches of real Characters, Conversations and striking Facts. Furnished Chiefly by CLERGYMEN.

The following imperfect sketch of topics to be embraced, may serve to illustrate the plan.

1. Instances of very early piety. 2. Striking results of Parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial. 9. Cases of strong faith and confidence in God. 10. Peculiarly manifest interpositions of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. 12. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death-bed scenes, of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

It is conceived that the very existence of such a Periodical, may be the means of leading Clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversation and facts. No species of knowledge can be more interesting or more useful, than that thus drawn from real life,—especially from portions of life most intimately connected with spiritual and eternal realities. If it is all-important that masters in surgery and medicine record, for mutual improvement, and for the benefit of mankind, striking cases which occur in their practice; it cannot, surely, be less important, that those who watch for the life of souls, should preserve similar records. It would seem as though from the daily intercourse of several thousand Clergymen, such materials, of the character contemplated, may be obtained, as, if well condensed and judiciously arranged in an elegant Periodical, will not fail to be read with intense and general interest. And who can tell, but that God, who is rich in wisdom, may thus employ the simplest means for collecting, condensing and reflecting rays of sacred truth, in the form of practical results, which may carry conviction and saving instruction to uncounted millions?

As the work is intended to consist wholly of original matter, and that of a specific character, it is obvious that it cannot be commenced, before obtaining distinct pledges of good supplies. And it will be important to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects, and an interesting variety be presented in every Number.

It will not be necessary to publish the names of writers, nor of individuals alluded to in communications: though in many cases it may be desirable and expedient. But in every case the name of the writer, or some respectable reference for attesting the accuracy of statements, must be furnished to the Editor; as he must be responsible to the public for whatever may appear in the work. He will moreover think it his duty to present Contributors a generous compensation.

☞ Ministers of different Christian denominations, disposed to aid in executing the design, are respectfully and affectionately requested *to write as soon as practicable*—either furnishing matter for publication, or stating definitely, *when and how much aid may be expected.* If the work is ably supported by the co-operation of Clergymen, the Editor does not hesitate to say, that he will at least circulate thousands and tens of thousands of copies gratuitously, and thus afford Contributors the best of all rewards—the opportunity of doing extensive good.

That the blessing of God Almighty may crown the enterprise, is the humble prayer of His servant,

AUSTIN DICKINSON.

NEW-YORK, Nov. 17, 1827.

The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 27.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, JANUARY 2, 1828. [Whole No. 133

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months. Two dolls & 50 cts. at the end of the year All subscriptions to continue till paid up. All Communications must be post paid.

For the Western Luminary.

EDUCATION FOR THE GOSPEL MINISTRY.

DANVILLE, KY. Dec. 21, 1827.

"Then saith he unto his disciples. The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Arrangements have been made by the Committee of Education at Danville for the immediate reception and instruction of poor and pious young men having a view to the Gospel Ministry.

The agents of the Committee have procured a tract of land near Danville, on which the students are to reside; so that the hours of necessary relaxation from study may be employed in useful labour, tending to lessen the expense of living. Luxuries and those articles of diet which tend to impair the health and confuse the intellect of a student, will be entirely avoided

The agents of the committee design that boarding, washing, and fire-wood shall not exceed in cost 20 dolls. per annum for each student. It shall be less if practicable.

A plan of this kind has been pursued at Maryville, Tennessee; and by the test of actual experiment, it has been discovered that boarding can be reduced to one dollar per month. (And let it be remembered that produce of al most every kind there is one hundred per cent higher than in Kentucky.)

Poor and pious young men coming well recommended, will be immediately received, supported and educated, without charge, if unable to assist themselves.

Those who can be clothed by their relations or friends, will be received with an understanding of that kind, boarded and schooled by the committee.

There may be others able not only to clothe but board themselves. Such will pay for boarding a sum never exceeding 20 dolls. per annum—and as much short of that as may be found practicable.

Others may be able to pay their own tuition; after receiving board at a price so much reduced.

Will not ministers be active in searching out and sending forward immediately suitable subjects for such a course of education? And will not congregations aid the committee (by taking up collections at the monthly concert, or at any time deemed by them most expedient,) to conduct this most promising undertaking to the desired result? Articles of clothing bedding,&c are solicited, which should be consigned to the care of M. G. Youce, of Danville, who is the committee's Treasurer.

There are many friends of the Redeemer who are not only willing, but solicitous to give, if such things as they have would answer the purpose. But in as much as donations have been heretofore asked only in money, they have been unable to contribute largely. The plan pursued by the committee will obviate, to a considerable extent, this difficulty, in as much as the benevolent undertaking can, according to their method, be supported in a great measure by the common produce of the country. Those who live near, it is hoped, will aid the boarding house with corn, flour, beef, pork &c. and those who reside at a distance can assist the good cause by furnishing domestic cloth, socks, waistcoats coverlets, &c.

According to the constitution of the committee, any one who subscribes 1,000 dollars, or the proceeds of it annually. (that is 60 per annum) is entitled to a scholarship, (and of course to fill that scholarship with a beneficiary of his own choosing as long as the scholarship exists.) Four such scholarships were subscribed as soon as the constitution was read and adopted. And we trust many more will be, as the glorious design advances.

Friends of Zion, look at our vacant congregations—at our destitute churches—and at the vast wilderness between us and the Pacific. Look at the millions in heathenism who are calling on us to send them instructors And then look at our grey-headed ministers, and observe how fast death is thinning their ranks, and ask yourselves, "are we to sit still?" Are we, (if thus inactive) sincere when we pray, "Lord send labourers into thy harvest?" O, if ever there was a time for action, surely it is now—and we believe the lovers of our Master will be active. Good people will be willing in the day of his power. And

"The Lord will build Jerusalem,
And stand in glory there."

D. NELSON,
J. BARBOUR,
P. G RICE,
Agents of the Committee of Education at Danville.

To the Editor of the Rel. Intelligencer.

RELIGIOUS NEWSPAPERS.

SIR.—I recollect that when I saw the first number of your paper, some years since, I was much pleased with it; and felt anxious that religious papers might be generally circulated throughout our country. I am thankful that I have lived to see an extensive diffusion of religious intelligence, through the medium of periodical papers. I think there are a great many more religious papers published at the present time, than there were at the commencement of your paper. The reading of such publications has been rendered a great blessing to my soul. Much time is spent in reading, to but little purpose, for the want of attention. But the expectation of receiving a weekly paper, has a tendency to excite an interest which fixes the attention of the reader, and makes a more lasting impression than any other reading.

The Christian sometimes feels like Elijah, when he lamented the low state of the cause of God, and the death of the prophets, and exclaimed, "I, even I, only am left, and they seek my life to take it away." Perhaps the good man's lot is cast in one of the waste places of Zion—perhaps he hears the holy name of his God profaned—and sees the sacred sabbath violated by needless labor or foolish diversions. He sees the card table, the ball-room, the theatre, and the grog-shop thronged by multitudes of his fellow men; while few come to the place appointed for prayer.

He hears the merry and licentious song, but the songs of Zion seldom echo from the hills around him, and he is ready to conclude that righteousness is about to forsake the earth and leave it to the possession of sin and Satan. Even his own family, led away by the example of the wicked, and the corruptions of their own hearts, slight his admonitions and prayers, and urge their way, with the ungodly throng, in the path to ruin. Pensive and lonely, he weeps in secret places; the sun seems to shine dimly on the fields, and the holy man looks forward to the day of his departure, with melancholy fears that his house will then be no longer a house of prayer, nor a place where God shall delight to dwell.

But lo! the religious paper arrives: he takes it up, and perhaps the first article which meets his eye, is an account of a revival in a place which for years had been as the valley of the shadow of death. It may be, that the next piece which he reads is concerning the awakening of a thoughtless son in answer to the prayers of a pious parent. The good man reads and weeps; then clasping his hands together, he lifts his eyes to heaven, and exclaims, "Perhaps *we* shall see the merciful power of God displayed in *this* wicked place, and in my thoughtless family." Thus he is encouraged to go on trusting in the Lord.

I hope that your readers will not fail to thank God for religious intelligence, and for the vehicles which his providence hath prepared to convey it to his children. And may all who have access to such journals, recollect that for this, as well as all other privileges, they must give an account at the great day. And may all who write for these publications, write with their eyes fixed on eternity. G.

COLONIZATION *vs.* SLAVERY.

The Rev. Mr. Kennedy, of Philadelphia, is publishing in "Freedom's Journal," a very valuable series of numbers in favour of the Colonization Society. In answering the objection so often urged by *abolitionists*, that the influence of the Society's measures will be *adverse* to emancipation, he makes the following statements.

"I have enjoyed an exceedingly interesting interview with Mr. John Hanson, a coloured man, just returned from Liberia. This gentleman was delegated by the coloured people of Baltimore, as one on whose statements they could repose the fullest confidence, to visit Liberia. He remained in the colony three months, and his report more than confirms the representations I have already made. Of 92 who accompanied him in the brig Doris not one died from the influence of the climate, although two children died soon after their arrival, one of the croup, the other of a disease common to children every where. Indeed so slight was the sickness, that many of the emigrants never intermitted their ordinary employments. Every colonist on his arrival receives one lot in the town of Monrovia, and five acres in the county, which Mr. H. estimates at $1300, together with an additional allowance if he have a family. The trade of the colony is thriving with unexampled rapidity so that lots in the town of Monrovia are already selling at 500 dolls. each. Three individuals, who left this country pennyless, have amassed a capital of not less than 10,000 dolls. each, and one of them is now constructing a vessel for the double purpose of trade with Norfolk, and of transporting such as may be emancipated to accompany him. Fifteen English vessels in addition to those of other nations were freighted at Monrovia during the last year.

In consequence of Mr. H.'s report, the 'Friends' of Baltimore have become decided in their approbation, and the coloured community of that city have their eyes fully opened. A gentleman near Baltimore, who has not been very friendly to the colonization scheme, manumitted one by way of experiment. This person, who has been two or three years in the colony, sent by Mr. H. by way of donations to his former master, an elephant's tooth weighing twenty four pounds, with five pounds of turtle shell, and some other valuable articles. On receiving the articles, and hearing of the flourishing state of the colony, this gentleman instantly manumitted all he owned, thirty in number, who are to set sail, with Mr. H. for Liberia, in the latter part of the present month."

SUGGESTIONS TO PARENTS.

MORAL EDUCATION.

The following paragraphs from the Parent's Friend contain the sentiments of Fenelon, Locke, and Edgeworth, on several important points of parental instruction and management.—*Journal of Education.*

Veracity.—Take care that all you say may have a tendency to teach your children to love truth and despise dissimulation. You should therefore never make use of any species of deceit, to pacify them or persuade them to do what you would wish, for this will teach them a sort of low cunning which may never be entirely eradicated.

Timidity and false shame are often the source of dissimulation. The best security against so great an evil is never to put your children under the painful necessity of being artful, and to accustom them frankly to declare their wishes on all subjects. Let them have full liberty to say they are weary when they are so, and do not oblige them to appear to like those persons or books that are disagreeable to them. Make them ashamed of themselves, if you happen to surprise them in any kind of dissimulation; and deprive them of whatever they endeavor to obtain by artifice; telling them they should have had it, had they asked for it plainly and frankly. Do not imitate those who applaud their children for their cunning, esteeming it a mark of sagacity and wit. But instead of being diverted with their artful contrivances, reprove them, and take care that their stratagems never succeed, so that they may be disgusted with them, by experiencing their bad effects.

In order to teach children the knowledge and love of justice, they should be accustomed, even before they can speak, to part with whatever is not their own, and this readily and without clamor; the effect of which will be, that when they are a little more advanced, and can distinguish their own things from another's they will not eagerly desire the property of a brother, a sister, or a play fellow.

As I would only recommend practical lessons for children, and as I would rather see them good than learned, I would never *require* them to *speak the truth*, lest this should teach them prevarication; neither would I extort any promise from which they might probably be tempted to break. If, during my absence, some mischief had been done, and I were ignorant who had done it, I should take care not to accouse my pupil by saying, 'was it you?' for what should I gain by such a question, which might probably teach him to deny it? Nothing can be more imprudent than these questions, particularly if the child be guilty; for if he thinks you knew he did it, he will perceive the snare you have laid for him, which cannot fail to set him against you. If he believes you do not know it, he will say to himself 'why should I discover my fault?' and thus the first temptation to tell a lie would arise from your imprudent question.

Unless a child perceives you are disposed to contradict or restrain him, he will not mistrust you; and will never tell you a lie. As he will not be afraid of appearing what he really is, you may study his character at your leisure, and may so contrive every thing around him, as to give him what lessons you please, without his suspecting that he is receiving any instruction.

Do not inflict punishments on children as punishments, but let them always appear to be the natural consequences of their faults. Thus do not declaim against lying, do not punish him expressly for having told a lie, but let him perceive all the bad consequences of falsehood, such as not being believed even when he speaks the truth, being falsely accused of what he has not done, though he deny it, &c.

Teach children that it is not only necessary to be strict and accurate observers of their word with others, but that it is almost equally shameful to fail in engagements they have made with themselves. Weakness causes a thousand times more inconveniency than obstinacy. We may esteem the obstinate man, but it is impossible not to despise the weak. If you do not give your pupil strength of mind to conquer himself, every thing else you teach him will be useless; and the first six months he is absent from you will perhaps obliterate for ever all the advantages you expect to reap from eighteen years labor and attention. But you will ask, Can this empire over ourselves be acquired? Certainly it can, and more easily than any other virtue; for it requires nothing more than habit.

As the innocence of young minds can only be preserved by putting every temptation out of their way, I should be careful not to act the satanical part, and to be at once the seducer and the punisher. Instead of awakening the strong feelings of terror in my pupil's mind, and acting the part of an inquisitor with an implement of discipline in my hand to punish my little culprit for confessions I had cruelly extorted from him, I should carefully avoid putting questions on any past action which it was known that I regarded as censurable; for whenever faults were committed which deserved to be reprehended or punished, I should take care to be informed of them by those who had no interest to conceal the truth. Nor should I vainly expect that fortitude from an infant, which is seldom to be found in adults.

By a conduct thus cautious, habits of falsehood would be avoided, and the mind preserved from that illiberality of sentiment, which must ever attend the subjection to a tyranny so cruel and unjust as the necessity of becoming one's own accuser

We should not precipitately suspect children of falsehood; it is some time before they perfectly understand what we mean by truth. Small deviations should not be marked with too much rigor; but when ever a child relates *exactly* any thing which he has seen, heard, or felt, we should listen with pleasure and attention, and we should not show the least doubt of his veracity Rousseau is perfectly right on advising that children should never be questioned on any circumstances in which it can be to their interest to deceive. We should at least treat children with the same degree of wise lenity, which the English law extends to all who have arrived at years of discretion No criminal is bound to accuse himself If any mischief has been committed, we should never when we are uncertain by whom it has beed done, either directly accuse, or betray injurious suspicions. If mischief is done we cannot repair it; but because a glass is broken, we need not spoil a child's disposition. If a child voluntarily confesses that he has had some accident, may no love of goods or chattles come in competition with the love of truth! An angry word may intimidate the child, who has summoned all his little courage to make this confession. There is no great danger of teaching children to do mischief by this indulgence in their accidental misfortunes. When they break or waste any thing from pure carelessness, let them, when they even speak the truth about it, suffer the natural consequences of their carelessness; but let them distinctly feel the difference between the slight inconvenience to which they expose themselves by speaking the truth, and the great disgrace to which falsehood would subject them.

If you wish to question children about their thoughts or feelings, you must do it without the appearance of anxiety or suspicion. If they see you very anxious for their answers, they hesitate and look eagerly in your face to discover by your countenance what sort of answer you expect. All who are governed by any species of fear, are disposed to equivocation.

From the New York Observer.

BETHEL RECORDS IN NEW. YORK.

November 19, 1827.—We are still engaged in the delightful employment of attending Bethel Meetings, &c. &c., for we cannot bear that Seamen should be ignorant of the things which belong to their eternal peace. These meetings are held every Tuesday & Thursday evenings under the Mariner's Church, and on Friday evening in Seamen's Boarding houses. On one of these occasions, the past month, a Commander of a Vessel, who had never before addressed the meeting, spoke to the following effect; "I have been very wicked from a child, till within a few months past, when the Lord opened my eyes to see that I was going into an awful eternity. I had no rest day nor night, until I prayed to the Lord. He has removed my distress, and given me what I never enjoyed before I cannot bear to hear his name profaned, on board my ship or elsewhere. All the anxiety I had for salvation, came from my Creator, through the merits of our glorious Redeemer. And I have no doubt but every one present has been invited to accept the offers of mercy, through the same atoning sacrifice."

Another ship master, for the first time: "What I have lately heard in this Church, has made me feel differently from what I ever did before. I believe it to be the invitation of mercy. I am willing to accept it, in the name of our dear Redeemer If not, I may be placed in an awful situation." So affected he could say no more

Another ship master for the first time: "O this Church! it is a delightful place; it is the house of God, and the gate to heaven. I never felt before as I have lately; I cannot describe my feelings;" and could say no more.—All the above ship masters command vessels out of this Port.

At another time an interesting communication was made by one who had a long time traversed the Ocean, going the broad road to ruin, together with all on board. On one voyage he felt impressed that he was going to eternal ruin. He remembered the prayers of his parents, for the salvation of his precious soul. This renewed and strengthened his agony of mind, till the Lord, (as he hopes) had mercy on him, and adopted him into the family of Christ.

At another time, after three seamen had engaged in exhortation and prayer, another seaman who had never attended one of our meetings before, spoke as follows: "For thirty years I have traversed the Ocean, and often been exposed to a sudden death. If the Lord had taken away my life, I should now have been in a

wretched eternity. I made promises to the Almighty, when in danger, that if he would spare my life I would live better than I had hitherto done. Although for some time these promises were not fulfilled, I was impressed with the thought that I should not thus trifle with my Maker and Redeemer. I have continued to be a wicked fellow until lately, regardless of my salvation. I now give thanks unto the Lord by whom I live, move and have my being, that he has opened my eyes to see my awful situation, and permitted me to enjoy more in one hour than I ever did in a whole year before;—yes I may say, more than I ever enjoyed since I was born." He concluded with prayer. A ship master then arose, who was never with us before, and said;—"What my seafaring friend has said, corresponds with my own life. I too, am led to hope tkat the Lord has recently brought me into the family of Christ. I labored continually for the salvation of my own soul, and all on board my ship. What the Lord has done for me on my passage the last voyage, six weeks ago, is inexpressible. Six on board became the disciples of Christ. It made my heart rejoice, to think what the Lord had done for their salvation. They have all been steadfast in their faith, and unmoveable to this day; and I hope they will continue so as long as they are permitted to live." He then made an earnest address to all present, exhorting them to follow the examples which had been set before them that evening; and assuring them that they would have the same comfort which their dear shipmates enjoy, who had addressed them on the pure and holy religion of Christ. He then made a fervent prayer, thanking the Lord for what he had lately done for him and many of his seafaring brethren, and imploring him to increase that number every hour.

At one of our last meetings, before the service had commenced, a shipmaster left his seat, and went to one of the members of the Bethel Union and said,—"I hope you will excuse me for saying a few words. I have till lately been an enemy to all your efforts for the salvation of seamen; separating them from landsmen, their wives and children; building Mariners' Churches and Floating Chapels; establishing Marine Bible Societies and Bethel Meetings. I now hope the Lord will crown all these labors with abundant success. When I arrived from my last voyage, I went to my family in Connecticut; and the things which I heard from my wife and many of my friends, of what the Lord had done and was doing in that town and many other places, visiting them with his Holy Spirit, and preparing them for the world to come, made me feel differently from what I ever did before. This has induced me, since I have been here, to go to the Mariners' Church and your Bethel meetings; and my desire is increased more and more, to be visited every moment by my dear Redeemer while I am permitted to live. As I am going to sea to morrow, I hope that I and my crew will not be forgotten in this meeting, nor in any meeting while we are absent."

AMERICAN HOME MISSIONARY SOCIETY.

Furnished for the N. Y. Obs. by the Cor. Sec. of the Am. H. Mis. Soc.

Two days since, the following note was received enclosing the sum named.

MR. PETERS.—I enclose you ten dollars for the A. H. M. S.—And in doing it I cannot withhold from you the luxury of knowing from what source it comes.

I was once a destitute orphan, and a student of theology. At a time when my clothes were poor, and my purse a shilling, and I far from the place which the indulgence of a Christian friend allowed me to call *home*, a gentleman to whom I was a stranger requested another to put into my hands $5.—Years passed before I felt able to refund the money. And since I did it, I have received from him a note, enclosing the $5, and $5 more to make it $10, requesting me to hand it to one of two Societies, which I thought most in need—I send it to yours. The donor's name is not to be known or suspected. And you will please make no allusion to this matter, which shall give any part of it more publicity than is necessary for doing good.—As you have some of my quondam companions in the Missionary service, I could almost wish this little sum might go to one of them with a knowledge of the circumstances And I wish every young clergyman *who has it in his power* to refund the price of his education, knew how much good he might do the cause of Christ by such an act.

Yours in the bonds of the Gospel ministry. T.

ANOTHER ITEM OF ENCOURAGEMENT.

CHARLESTON, (S. C.) Nov. 19, 1827.

Peter Hawes, Esq. Treas. A. H. M. S.

SIR,—Enclosed you have Three Hundred Dollars to aid the funds of the A. H. M. S.—This amount was given this morning by three individuals on reading the gloomy information from your Society in the last New-York Observer, and we hope you will not again refuse any Missionaries, but have "Faith" and the money will be found.

Yours very truly,
JASPER CORNING.

—

The reference in the above note is to the H M. Department in the New-York Observer, November 10th While we rejoice that the statement there made has produced, in this instance, its proper effects, and receive with gratitude to God, the above named liberal contribution, we regret that a single suspicion should have grown out of it, that the Executive Committee are shrinking back from the responsibilities of their office, for the want of confidence in God, or in the liberality of the friends of Home Missions. The statement referred to is in the following words, viz

"This Institution is already doing much, and gladly would its Committee do more. But it has not the means. A few days since, applications were received from three young men whose hearts were warmed with a desire to preach the Gospel in the Western States; and it was found on examination that there was not money enough in the Treasury to bear their expenses to the field of labor."

This statement was literally true, but the young men were not, on that account, rejected; and we are happy to have it in our power to state that the Committe never have rejected an application that was in all respects satisfactory. They have endeavored to examine every case with care, that their appropriations might not be wasted upon the undeserving, nor bestowed beyond the absolute necessities of the needy. But they have not dared to withhold their hand from doing, in any case, what the Spirit of God and of the churches have urged them to, in this work of national charity. We "have faith;" and on the strength of it, as almoners of the bounty of the public, we have ventured to pledge the liberality of the churches far beyond our present means; and it rests with the patriots and Christians of this country to determine whether we shall go on with these pledges, and continue to do what God requires us to do, or whether we shall retire from this enterprize, because the silver and the gold, which are the Lord's, are locked up in the coffers of a worldly minded community, whose hearts cannot be moved to sympathy by the spiritual wretchedness of their own countrymen, and whose purses the command of God cannot open.

But we speak not of *retiring* because we believe it possible. We dare not retire, nor tread back a single step which we have taken. The favor of God to this Institution hitherto, will not permit us to doubt of his blessing unto the end; and the few instances of liberality, like that now before us, which we are called to acknowledge, encourage us to believe that the claims of this object are such that God himself is beginning to bring them home to the consciences of his people. There will be a gathering of hearts about it, and a putting forth of hands, which, under God, will sustain all the responsibilities of this great and heaven-born enterprize. We ask the contributions of the benevolent, therefore, with unshaken and increasing confidence that they will be granted.

MAXIMS.

In political bargains, the first thing sold is the politician's conscience.

To be popular with a party, and be by them called *great*, a man must go all lengths with his party, whether right or wrong. A partizan can scarcely be honest, for he must do not what he thinks *right*, but what his party *approve*.

Elevation of rank or station is chiefly accidental.—A man thus elevated is borne on the shoulders of others and called *great*.

The key stone of the arch binds the whole; when that drops the arch falls: so with the head of a party, on the death of the leader. If the arch rises again it is in a new shape.

When people cannot bear the truth, they ought to consider themselves in danger.

Many persons flatter when they mean no good to the person flattered. Such conduct superadds wickedness to cruelty.

A person flattered above his merits, is unfitted for what he might otherwise perform.

Generous encouragement is as noble on the one hand, as false praise on the other.—*Eclectic Recorder.*

AMUSEMENTS.

When I see an afflicted and an unhappy man, I say to myself, There is perhaps a man whom the world would envy, if they knew the value of his sorrows, which are possibly intended only to soften his heart and turn his affections towards their proper centre. But when I see or hear of a crowd of voluptuaries, who have no ears but for music, no eyes but for splendor, and no tongue but for impertinence and folly—I say, or at least I see occasion to say—this is madness—this persisted in must have a tragical conclusion; it will condemn you, not only as Christians unworthy of the name, but as intelligent creatures. You know, by the light of nature, if you have not quenched it that there is a God, and that a life like yours cannot be according to his will.—*Cowper.*

THE WESTERN
Luminary.
PUBLISHED EVERY WEDNESDAY.
LEXINGTON, KENTUCKY:
JANUARY 2, 1828.

EDUCATION AT DANVILLE.

We invite the attention of our readers, (and especially those who are longing and praying for the prosperity of Zion,) to the notice on our first page, signed by the "Agents of the Committee of Education at Danville." We rejoice to find that, whilst the Lord is bringing so many of the youth of our country into the Church, he has put it into the hearts of his people at Danville to devise a plan, whereby at a very trifling expense, they may receive the necessary education for the Gospel Ministry.

REVIVAL IN LEXINGTON.

During a Sacramental or *Four Days' Meeting*, (as these meetings are now familiarly called) which closed in this town on Monday last, sixty persons, on a profession of their faith and new obedience, publicly united themselves to the church and people of God.—Making in the whole, since the revival commenced in this town, one hundred and ninety-three. There is also a considerable excitement amongst our Methodist brethren, but we are not informed as to the number of converts. The whole scene in the Presbyterian church, on the late occasion, was one of a very solemn and highly interesting character. At the close of the meeting, the number of awakened and inquiring persons appeared to be as great as at any previous period.

REVIVAL IN FLEMINGSBURGH.

We learn that a powerful and glorious work of Divine grace, has commenced in Flemingsburgh, Ky. During a *Four Days' Meeting*, which closed at that place on the 24th ult. we are informed that thirty-three persons professed to have submitted to the Saviour and were united to his church and people. About one hundred others were seen crowding the anxious seats. We were informed by a clergyman who attended this meeting, that he considered it the most solemn, interesting, and encouraging one that he has known since the commencement of the Revivals in the bounds of the Synod of Kentucky.

INDIAN MISSIONS.

We hope the perusal of the following letters, will be productive of happy effects on the Missionary cause among the Indians. Can it be possible that Christians in Kentucky, and the other Western States, will permit this cause to languish for want of the necessaries of life, food and raiment? How many hundreds of professing Christians are dwelling in their "ceiled houses," and abounding in wealth, while the dear missionaries with their wives and children, who have forsaken all for Christ's sake, and are now preaching salvation to the red men of the forest, are not only in want themselves, but are also unable to supply the wants of those who are crying to them for the bread of life? Let such professing Christians remember that "there is that giveth, and yet increaseth, while there is that withholdeth more than is meet, and it tendeth to poverty." "It is more blessed to give than to receive."

—

LOUISVILLE, Ky. Dec. 19th, 1827.

To the Editor of the Western Luminary

Dear Sir

I am directed by the Louisville Board of Agency of the Am. Board of Missions, to request you to insert in the Western Luminary the enclosed letters, or such parts of them as you think most appropriate. The design of this Board in this request, is to make an appeal to the Presbyterian Churches in Kentucky, to aid their brethren among the Indians by contributions of money, and such articles as can be forwarded to this place before April next.

There is no money on hand, so that without the aid of the Churches we can do nothing. Messrs. Reinhard and Wurts are the receiving and forwarding committee, and I am Treasurer.

Yours respectfully,
J. P. HARRISON, *Sec'ry of the L. B. A. &c.*

—

DWIGHT MISSION, CHEROKEE NATION.

Ark. Ter'ry, Oct. 11th, 1827.

Rev. Dr. Blackburn,

DEAR SIR,

As Rev. C. Washburn the superintendent of this establishment is much pressed with business, he has requested me to write to you in answer to your letter of March 12th addressed to Miss Thrall, which was soon after received, together with the box directed to me. They arrived at the mouth of White River while I was on business at New Orleans, and I found them there on my return. For those favors, and especially the flour, &c. sent us in 1825, which could never have been a more seasonable supply, I would express, not only my own, but the thankful acknowledgements of all the members of this Mission.

In regard to supplies for this numerous family, consisting now of more than one hundred souls, we need much to carry on our enlarged operations and would thankfully receive a part from your Missionary Society. In compliance with your suggestion, I will mention some articles such as we shall need, and as we have usually received from Ohio, but shall not send there next year; and if your Society cannot furnish 20 or more barrels of flour, we shall wish to know it in season to purchase on the Mississippi when one of the family will go to New Orleans. Whatever you may send should be forwarded to the care of Miller & Montgomery, Mouth of White River, by the first of April, and then the goods will come up the Arkansaw with our supplies from Boston and New Orleans.

20 barrels or more Flour,
6 " Pork,
4 " Beans,
4 " Dried Fruit,
6 " Potatoes,
1 " Cheese.

Hats and shoes of any size. A half Doz. or more coarse.

Leghorn hats suitable for our hot summers, would be very acceptable.

Shirts, Trowses, and Hunting shirts for men and boys, as you have been among the Cherokees, I conclude you are acquainted with the latter article.

Domestic Linen and Cotton goods of all kinds.

Callico.

Coloured flannel, &c. &c. &c.

Our prospects of success in our labors among this people, are brightening. They are calling for more Schools and evangelical labors among them. One boarding school here is full; we hope to establish one or more local schools [illegible].

My best respects to your own and Mr. Wurt's family. Accept assurances of the high esteem of your

Obliged Ser'vt,
GEO. L. WEED.

P. S. Mrs. Weed and Miss Thrall wish a cordial remembrance to all Louisville friends. Excuse the brevity of my letter, for I write in pain from a fractured collar bone, occasioned by being thrown from a horse.

—

Rev. and dear Sir,

I have long been seeking an opportunity to acknowledge your letter to Miss Thrall, and to express my own and the family's sense of your kindness to us; but at last, despairing of finding leisure, I have requested Doct Weed to write for me, as he has mentioned. It will doubtless rejoice your heart to hear of the progrss of schools, and especially of the Gospel among the Cherokees, the people for whom you have felt so great an interest, and performed so much labor. Whenever I can get sufficient time, I will do myself the pleasure of giving you a detail of our success and prospects. I have only time now to say, that our prospects are every year becoming more encouraging. During the past year, more evangelical labor has been performed than in any previous year. The effect of these labors has been to excite a desire to hear the Gospel in almost every neighborhood and village in the nation. The calls of the people for preaching are far beyond our ability. Considerable numbers in different parts of the nation are seriously inquiring after the way of life, and several, this year, have given us ground to hope they have cordially embraced the Gospel. The desire for the instruction of their children is also very greatly increasing. The school here is full, and it is contemplated, in a few months if not a few weeks, to put two local schools into operation. We also expect shortly that another minister will be attached to the mission, whose whole time will be given to evangelical labors among the people.

Rev. and dear Sir,—I trust you and christians in Louisville will remember us and this people in your addresses to the Hearer of prayer. Wishing you the abundant grace of God, and His blessing on your person, family and labors, I am, Rev. and dear Sir,

Your Serv't in the Gospel,
C. WASHBURN.

Rev. Gideon Blackburn, D. D.

—

Dwight Mills, Nov. 6, 1827.

Rev. and dear Sir,

From your well known benevolence and interest in favor of Western Missions, I am induced, although a stranger, to address a line to you, and to make known some of my wants which can be supplied through your agency. I take it for granted that you are acquainted with my name and my employ, and that you take a lively interest in the object of our enterprise among the Cherokees of the Arkansaw. Many of them were once your pupils, and to you are they indebted for their measure of knowledge and usefulness; and I have often thought that the almost universal desire among them to have their children educated, has its origin in your efforts for their instruction.

The wants to which I allude, are some articles of provision which are in plenty in your region, but scarce and high in this. I wrote last year to Mr. Slocomb, Marrietta, for a few bls. of Flour, some dried fruit, a barrel of Pork and a barrel of beans, and depended upon receiving these articles from that quarter until it was too late to make other arrangements. But none of them were sent, and in consequence we were under the necessity of using principally *corn bread*. This, Sir, is good when in health, but when sick and feeble, something better is needed.

If, Sir, some of each of the articles named above can be sent from your neighborhood, especially a few barrels of Flour, you will confer a favor by no means small upon your unknown friend. Should you be under the necessity of purchasing, I will endeavor to make arrangements to pay as soon as informed of the amount. Any thing sent to my address, Dwight, care of David Miller & Co. mouth of White River, will find its way safely to me.

I ought to state that this application respects not the wants of the Mission Family at Dwight, but only those of my own family, for I have a separate residence at some distance from Dwight. I moved to the place where I now am some more than a year since, and divide my labors between the natives and the congregation at Dwight. The health of the Mission Family is good. The schools are in a flourishing state, and the people slowly improving in civilization and moral character. As yet, however, there is not great flocking of souls to Christ from among

them. Only now and then one is savingly wrought upon by the Gospel and the Spirit of grace. I am, Sir, your unworthy brother, and fellow laborer in the Gospel,

ALFRED FINNY.

Rev. Gideon Blackburn D. D.

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to Nov. 7th, Liverpool to the 8th, and Paris to the 4th.

The London Gazette of Oct. 30, contains an Order in Council, permitting vessels of the United States to enter ports of the Bahama Islands in ballast, for the purpose of exporting thence *fruit and salt*, the produce of those Islands.

A very fine steam boat, the Irresistible, was destroyed by fire near Gravesend, when on an experimental trip to the Nore and back. The fire originated from the stone coals being placed near the flues of the boilers, where they ignited, unperceived by any person on board, until the flames burst forth against the sides of the vessel. Her steam boiler was providentially saved, but two of the men were very severely scalded in the attempt. The Irresistible was built by subscription, at the cost of 9,000*l.* to 10,000*l.* for the purpose of aiding the Greeks against the Turks, and was to have been sent out immediately to Lord Cochrane.

FRANCE.—It is the intention of the French government to dissolve the Chamber of Deputies, and form a new one. The Opposition Members are expected to be about 90, while the whole number is 430.

SPAIN.—The state of Spain continues nearly as last reported. A body of insurgents lately, in attempting to reach Tarragona by Reus, were dispersed, and lost several leaders on the field and by execution. Several principal members of the clergy were arrested. Every thing seemed unaccountable; and the day of the king's departure was not known.

TURKEY AND GREECE.—A letter from Corfu, dated October 3, says—"An English brig of war has just brought the news, that on the 23d of September, Ibrahim agreed to an armistice, stipulating for the right to return without impediment from the combined squadrons to Alexandria, as soon as he should receive new communications. The armistice with the Greeks is stated to have been concluded under the guarantee of the commanders of the Allied squadrons; and the convention was agreed to by Messrs. Elliot, for England; Huilier, for France; and Alasoary, who is with the Russian Admiral Helden as diplomatic agent."

It appears that Ibrahim Pacha has made two attempts to send provisions to the fortresses in the Gulf of Lepanto, both of which have been rendered abortive by the watchfulness and decision of Admiral Codrington. Missolonghi and Patras are in great want. After the armistice was first concluded the English fleet as well as the French, retired from the waters of Navarino, excepting only a frigate of each nation which remained to watch the Egyptians in that port. The Admiral who was at Zante, was soon informed that 43 ships had sailed; and with the line ship Asia and three frigates cut them off and refused to let them enter the Gulf. He had even to resist them, and after a few shots they thought best to retire. Ibrahim was irritated; and soon after embarked himself, taking fourteen more ships with him, (in all 57,) pretending that the armistice extended only to Hydra. He was met, however by the four British vessels, and by dint of remonstrances and a few shots in his hulls, convinced that he had better return. Admiral Codrington appears to be a man of high spirit. He wrote Ibrahim that he had done all he could to prevent further calamities to both sides; but that he had a strong disposition to seize the occasion to make the Turks repent of their want of faith. A vessel which had actually anchored at Missolonghi he sent for and cut out. The three fleets were expected to be assembled on the 13th October. The Russian fleet was at Zante on the 16th. It was supposed to be the intention of the Admiral, to send back the Egyptians to Alexandria.

A letter of the 21st Nov. from Trieste, states that a division of eight Greek vessels including the steamer, entered the gulf of Patras on the 2d of October, and set fire to five Turkish vessels that had been there for some time. They also detained the Austrian vessels that were taking in cargoes of currants for Trieste. Several other Austrian vessels contrived to escape to Zante, but they went away without their lading.

RUSSIA AND PERSIA.—Letters have been received from Persia, dated the 5th of September, which state that Abbas Mirxa had defeated a Russian corps, consisting of 3000 infantry of the Moscow Regiment of Imperial Guards, 300 Hulans, and 1000 Cossucs, with several guns. The Persian army consisted of 6000 regular infantry, 5000 horse, and 28 pieces of cannon.

The battle took place about six miles from the fort Eutch Kelaisea, and lasted from dawn till evening. The Russians lost 1,600 men killed or taken prisoners, and the remainder took shelter in the above named fort, which is closely invested by the Persian army. During the engagement the following remarkable circumstance took place:—two battalions of the Persian army gallantly charged two battalions of the Imperial Guards, and after a long, sanguinary, and obstinate conflict, completely routed with great loss the Russian battalions.—*Courier.*

HIGHLY IMPORTANT INTELLIGENCE.

Office of the N York Mercantile Advertiser, December 16, 1827.

The ships Wm. Thompson and Helen, Capt. Cubb, have just arrived from Liverpool—both having sailed on the 17th November. They bring the important intelligence of the total destruction of the Turkish and Egyptian fleets.

LONDON, Nov. 15, 1827.

Despatches were yesterday morning, received at the Admiralty office, announcing a brilliant victory obtained on the 29th October, in the port of Navarino, by the English, French and Russian over the combined Turkish and Egyptian fleets. The battle was fought at anchor, and was necessarily bloody and destructive. The numerical superiority of the force was immense, but the result has been, we are proud to say, the destruction of the whole Turkish fleet.

Synopsis of the forces.

	line.	frig's.	corv'ts.	sl'ps	total.
English,	3	4	0	4	11
French,	3	2	0	2	7
Russian,	4	4			8
					26
Turkish,	3	19	25	10	57

The following is a statement of the fate of the enemy's fleet. One Turkish line of battle ship burnt, two driven on the shore, and wrecked, four frigates burnt and three blown up—all the rest of the Turkish and Egyptian fleet was burnt, sunk, or blown up, except 8 vessels.

The despatches were brought to Marseilles by Lord Viscount Ingistrie. They arrived at the Admiralty yesterday morning, and were immediately despatched to his majesty at Windsor.

National Legislature.

In the Senate, on the 5th inst. Mr. Johnson of Kentucky introduced a bill *To abolish Imprisonment for Debt.* Mr. Johnson manifested a great deal of perseverance on this subject; having introduced a similar bill for several years in succession, without effecting its passage.

In Senate, Dec. 6th, Mr. Noble, of Indiana, introduced a bill to authorize the Legislature of that State to sell the lands appropriated by Congress for the use of schools in the State. He remarked in explanation, that the object of the bill was to make certain that which some had doubted, the authority of the Legislature to sell and convey the lands in question. He added, that it would be the constant aim of the Legislature to make the fund arising from the sale of the lands as productive as possible, and apply it uniformly to the purposes of education.

At the close of the session on the 6th, both Houses adjourned till Monday the 9th; the Representatives, in order to give opportunity to their Speaker to select suitable members for the Standing Committees. On Monday these Committees were announced, and the Senate also elected theirs.

On balloting for a Chaplain in the House, the Rev. R. Post, of Washington City, had 116 votes, Rev. R. W. Bailey, late of Pittsfield, Mass 45, Rev. J. Williams 18, scattering 5. Mr. Post was therefore elected.

CREEK INDIANS.

Colonel McKenny, of the Indian department returned from his North-Western and Southern tour among the Indians, having travelled since May last, we are informed about seven thousand miles, and been successful in all the trusts reposed to him by the Government, and among these, the important one of settling the Creek controversy, with which duty he was specially charged, by obtaining *a cession of all the lands owned, or claimed by the Creeks within the chartered limits of Georgia.*—Nat. Intel.

DUELLISTS, ATTEND!—The Grand Jury have found bills of indictment against Barton, the principal, Lewis Asbury, and W. M'Leod, seconds in the late duel, and Dr. Pennel, the surgeon, for a misdemeanor. The Court instructed them that bills for murder could not be found, because the offence was committed without the bounds of State. The parties concerned, we understand, are residing at New Haven.—*Commercial.*

A THEATRICAL STAGE SUNK.—As several Theatre performers were engaged at the Park Theatre, last Saturday evening, in preparing their minds and those of their hearers for the solemnities of the Sabbath, the cords that held the trap gave way, in consequence of which Messrs. Simpson and Barry, with Mrs. Barry, were precipitated a depth of about fourteen feet. Both gentlemen were considerably injured. Mrs. Barry had her leg broken, ancle dislocated, and it is feared that amputation will be necessary.

N. Y. Observer.

YALE COLLEGE.—The catalogue of Students in Yale College has just been published, by which it appears there are Theological Students 50, Law Students 20, Medical Students 91, Resident Graduates 5, Seniors 85, Juniors 89, Sophomores 83, Freshmen 78, making a grand total of 501 Students in that venerable, and highly respectable Institution.

A correspondent of the National Intelligencer, remarks that a cherry tree was in blossom on the 4th ult. in a garden a few doors north of their office. He says the blossoms are few—but that there should be any, so late in the season, and after so severe frosts, is a matter of surprise.

Errors of the Press.—When it is known that from fifty to a hundred thousand types are picked up *singly* and put in their proper places for each day's paper, it will not appear extraordinary that occasionally one or two of them will get into the wrong place, or that in making up a body containing so many small parts, errors would sometimes occur.

MARRIED,

In Nashville, on Thursday evening the 22d Dec. by the Rev. Phillip Lindsley, D. D. President of Cumberland College, Mr. SIDNEY P. CLAY of Bourbon county, to Miss ISABELLA ELIZA JANE REED, late of Danville, Kentucky.

On Monday evening the 24th Dec. by the Rev. N. H. Hall, Mr. THOMAS PEYTON, of Georgetown, to Miss REBECCA KEATLEY of this place.

On the 1st inst. by the same, Dr. JOHN F. HENRY, of Hopkinsville, to Miss LUCY E. S. RIDGELY, of this place.

By the same, on 22d. Dec. Mr. WHITE, of Middletown Jefferson County, to Miss BRIDWELL, of this place.

In this town on Tuesday 25th Dec. by the Rev. Richard Tidings, Mr. THOMAS GIBBONS, to Mrs. MATILDA SMITHERS.

From the New York Observer.

THE WITNESS OF THE SPIRIT.

In the department of experimental religion, there is scarcely a more important question, than that which relates to *the witness of the Spirit.* Paul says to the saints at Rome,—"The Spirit itself beareth witness with our spirit, that we are the children of God."* To be the children of God, is the most desirable thing in the world. If we have God for our father, it is enough,—it is enough for time and for eternity; while any thing short of this, is too little, infinitely too little. Were we the owners of the world, without having God for our father, we should still be poor and wretched.—A character for morals, and even for piety, will avail us nothing, if we are not the children of God.—The children of God are the happy ones; all the rest of mankind belong to another family: they are of their father the devil; and remaining as they are, they will soon, very soon be with him in the regions of despair.

But how can they, who are the children of God, know that they are such? Is there not a possibility of deception in this matter? Do not the children of the wicked one sometimes fancy themselves to be the children of God? They undoubtedly do; nothing is more common.—There is many a man who thinks himself to be something when he is nothing; and thus deceiveth himself. We are assured that there is not merely an individual or two, but a *generation*, (that is a succession of men from age to age.) that are pure in their own eyes, and yet are not washed from their filthiness. If it is such an infinitely desirable thing to be the children of God; and if, at the same time, we are liable to deception in the matter, what an interesting inquiry that must be, How shall we know that we are in reality the children of God? Is there any testimony of the fact, on which we can rely? Yes, the testimony of the Spirit of God can be relied on; for he is *the Spirit of truth.*

But is there no danger that we shall mistake the witness of the Spirit, so as to think we have this divine testimony in our favor when we have not? There is undoubtedly very great danger: for there is another spirit, with his ten thousand associates in inquity, has gone forth to deceive the whole world; we are therefore cautioned not to believe every spirit, but to try the spirits. I have no doubt, that in this matter, which is of such supreme importance, a multitude have been deceived, by not understanding aright what is intended in the Scriptures by *the witness of the Spirit.* The Spirit is said to bear witness with *our spirit,* that we are the children of God. Here seem to be two witnesses; the Spirit of God, and the spirit of the children of God; both testifying to the same fact, namely, the truth of their adoption. These two witnesses are not, however, to be considered as standing on the same ground, and being equally capable of bearing witness in this matter.—The testimony, that we are the children of God, cannot begin with our spirit; for until it is testified to us by the Spirit of God, we can know nothing concerning it. Our spirit must receive the testimony of the Spirit of God, or it can make no report in our favor. The Spirit of God is the principal witness; and when our spirit hears or perceives what His testimony is, it accords with it, and, as it were, adds its own testimony to that of the Holy Ghost. In the sentiment now advanced, concerning the subordinate place which *our spirit* occupies in bearing witness to our being the children of God, there will perhaps be no disagreement: but with respect to the witness of the *Divine Spirit,* opinions are entertained which widely differ. These opinions, however, are capable of being reduced to classess. The witness of the Spirit of God must intend, either the *holy change,* the *new character,* originated and perpetrated by special influences, which change and character can be perceived by our own minds; or it must intend some *direct attestation* of the fact, that we are the children of God, which is distinct from all that evidence which is obtained by those fruits of the Spirit which we discover in ourselves. A Commentary, now lying before me, espouses this latter opinion; as is evident by the explanation of Rom. viii. 16: "And this it doth," (i. e. the Spirit beareth witness,) "by an inward and secret suggestion, whereby he raiseth our hearts to this persuasion, that God is our Father and we are his children. This is not the testimony of the graces and operations of the Spirit, but of the Spirit itself."* For myself, I am fully persuaded that the first is the true sense, in which the Spirit, beareth witness with our spirit, that we are the children of God; and that the other opinion, namely, that espoused by the Commentary referred to, is both false and dangerous. The opinion which I deem to be correct, is briefly this: That to be the children of God is the great privilege; and the Spirit's witness that this privilege is ours, consists in that *temper* and *character* of children which he graciously imparts. In favor of this opinion I will now state some reasons.

1. This view of the witness of the Spirit appears to be in harmony with the whole tenor of the Scriptures. What is it that the Scriptures are commonly referring us to for evidence that we are the children of God? Is it not to some holy affection of heart, or to some self-denying action? And yet all these it will be acknowledged, belong to the *fruits* of the Spirit. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."—"Every one that loveth is born of God." "This is the love of God, that we keep his commandments; and his commandments are not grievous." "We know that we are passed from death unto life, because we love the brethren." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." These, and a thousand other passages which I might easily cite, were it not for being tedious, refer us for evidence of our interest in God's special love, to the fruits of the Spirit, in holy affections, or holy actions.

2. I am induced to believe, that the witness of the Spirit refers to those discriminating marks of character, which evince the new birth, because I do not know of a single text which is calculated to favor the opinion that some direct attestation is intended, over and above all the good fruits which are discovered in our hearts and lives. If such a direct attestation had been what was meant by the apostle, when speaking of the witness of the Spirit, is it not strange that we find no other passages which communicate the same sentiments? Since he makes the witness of the Spirit so material in deciding the point that we are the children of God, it would be natural to expect we should find many other portions of Scripture in harmony with this representation. If any man has found a single passage, which proves our interest in the covenant of grace, by something entirely distinct from the holiness which can be discovered in our hearts and lives, let him point it out.

3. Another reason which I shall offer in favor of the opinion given, is this: the opposite opinion must expose us to the snare of the devil, from which I do not see that we have any means of recovering ourselves: for what means can we have of distinguishing that witness of the Spirit, which does not depend at all on the *character* of our exercises and actions, from the delusions of the adversary?

Even in Scripture times,—the period of supernatural revelation, when God explicitly informed one and another of his servants of their interest in his special love,—these favored servants did not seem to rely on these external revelations as evidence of their renovation of heart, so much as on those fruits of the Spirit which they discovered in themselves. Though Peter had been explicitly informed by Christ, that the knowledge which he had of his messiahship, was not revealed to him by flesh and blood, but by his Father who was in heaven, still, when afterwards inquired of by the Saviour, whether he truly loved him, he did not refer back to that external testimony which had been borne to his sincerity, but to the present state of his heart, which he knew lay open to the inspection of his Divine Master. And Paul, who was favored with abundant revelations, seems, in relation to the grounds of assurance, to forget them all, when he says, "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be cast away."

I would now ask, whether this direct witness of the Spirit be the same as a new revelation from God that needs no support from the one which has already been made to the Church. If it be so considered, ought not those who receive it, and give it such credit as to build their hope of eternal life upon it,—ought they not to be able to give some such decided proof, that the Lord has spoken to them as Moses and other prophets did, who were enabled to work miracles to establish the fact? From the standing revelation which is contained in the Scriptures, I do not see how they can prove that their revelations, (called the direct witness of the Spirit.) are from God. How can they show to others; yea, how can they be satisfied themselves, that this direct witness on which they are building hopes for eternity, is not from some other spirit besides the Spirit of God? What is there in this thing which transcends the power of the prince of darkness? The devil has no power to change a natural heart and fill it with holy affections. He cannot convert his children into the children of God: but he can bear a direct testimony to them that they are the children of God. It is true, that if he bear such testimony, it will be telling them a lie: but in doing this he finds no difficulty at all; for the faithful and true Witness declared concerning him, "When he speaketh a lie, he speaketh of his own; for he is a liar and the father

*Rom. viii. 16.

*Poole's Annotations.

of it." And I may add, there is no kind of falsehood which has a greater tendency than this, to support his do minion in our fallen world.

If this direct witness of the Spirit should be counterfeited by the deceiver, (and who will pretend that it cannot be counterfeited,) how can any one recover himself from the deadly snare? If his affections should appear to be selfish and his life wicked, still you cannot convince him that he is not a child of God; for he has been favored with the direct witness of the Spirit, separate from, and independent of His holy fruits. On the other hand, when these holy fruits are understood to be the only witness of the Spirit, if these are wanting, it can be shown that the Spirit bears no witness at all, that we are the sons of God.

[*To be concluded.*]

RELIGIOUS EXCITEMENT.

The gentle, continued rain penetrates deeper, and fertilizes the earth more, than that which comes in a tempest. The merchant would have fewer anxieties for his vessel, which was moving towards its destined port before a mild but regular and constant wind, than if driven by a hurricane. In human intercourse we put more confidence in a modest but unequivocal assurance of friendship, sustained by a substantial act of kindness, or by repeated and unsolicited attentions, than we do in the most passionate avowals of love, the most extravagant expressions of attachment. We are less backward to believe a man upon his simple affirmation or denial, than we are when he multiplies his protestations, and imprecates vengeance on himself, if his assertion be not true. That grief which prays silently upon the spirits, and cannot find vent even in a tear, we regard as more deep and sincere and permanent, than that which utters itself in passionate lamentations. Real, heart felt grief is the least ostentatious of any. "The heart likes not to have its stronger emotions seen of many witnesses. The heart knoweth its own bitterness, and a *stranger intermeddleth with its joys.*" Who will suppose that the sons of Jacob did not *feel*, at that interesting moment when Joseph made himself known to his brethren? Yet nothing is said of their own emotions or demeanor, except to indicate to us their silent astonishment. We see them turned almost to statues by the very strength of their feelings. "There are certain situations which defy description; certain emotions, which silence best, which silence only can explain."

The sorrow's weak that wastes itself in words.
Mine is bstantial anguish—deep, not loud;
Light grief is proud of state and courts compassion:
But there's a dignity in careless sorrow;
A sullen grandeur, which disdains complaint,
Rage is for little wrongs—Despair is dumb:—

We offer these remarks and quotations, believing them applicable, generally, to human emotions, by whatever cause they are excited.—We often hear it said, that men *can not feel too much* on the subject of religion. Now we are not half so anxious to do away this opinion, as we are not to obtain and communicate correct ideas respecting the indications or evidences of strong and genuine religious feelings. We do not think it safe to trust to such evidences in this case, as we should deem insufficient to prove the existence of sorrow in a man who had done us an injury; or of friendship in a man who covets our good will. In the latter cases, pretensions alone weigh nothing with us; professions, however extravagant, will not satisfy us. But there are marks of sincerity, which cannot indeed be described, and which, though they may sometimes be counterfeited, are not often mistaken. We cannot always measure the degree of engagedness in religion, or indeed determine its actual existence, by the readiness of a person to confess himself a sinner, or by the profession of his remarks about religion, or by his boasted religious joys. What proof of sincerity is it to acknowledge sin in general confession, and yet be offended when a particular sin is pointed out and reproved? And may not the fluency of many on religious subjects, and especially on their own imagined experience, be only "sounding brass, and a tinkling symbal"—Is there not a 'joy of the hypocrite which is only momentary.'

Religious feeling cannot be too strong, if it is not partial in its effects; and if it prompts to universal obedience, it is evidence of its genuineness. This is the right kind of feeling—it corresponds with that of the Psalmist—"I esteem *all thy* precepts concerning *all things* to be right, and I hate every false way." It should be tried by this test. Is the coveting of a high state of feeling, of elevated and rapturous joys, the supreme desire of the Christian? Is this to love the Lord our God with all the heart? Is this what is meant by setting the *Lord* always before us; and doing all that we do to his glory? Or is it not rather seeking some other object, even self? Ought we not to serve the Lord with fear and rejoice with trembling? If it is our supreme desire and endeavor to yield universal obedience to God's commands, he will provide and furnish all that enjoyment which is needful for us; and we shall find that in keeping his commands there is great, if not extravagant, reward. —*Chris. Mirror.*

From the New York Observer.

CHRISTIAN EXPERIENCE.

"If so be ye have tasted, that the Lord is gracious."

It is much to be lamented, that in the present day, many of the professors of religion are contented with mere speculation. If the judgment is informed in the doctrines of the Gospel, they do not examine whether their hearts are renewed by Divine Grace, or whether their lives and conversation are exemplary.—The moon gives light to all who behold it; yet we know full well, that we may be frozen to death whilst contemplating its beauty. So truth may be beheld in all its excellency, while our hearts are harder than the adamant, and our conduct remiss and profligate. But the sun gives both light and heat, and all nature feels its vegetative influence. So it is with the soul of man, under the influence of the Holy Spirit: "If so be we have tasted, that the Lord is gracious," we possess that substantial peace which the "world can neither give nor take away."

1. This peace is the fruit of cancelled sin. Being justified by faith, we have peace with God through our Lord Jesus Christ. But who can describe the misery of that soul which is at "enmity with God?"—The agitation of the troubled ocean, is but a faint emblem of it.

"When the Lord turned again the captivity of Zion, we were like them that dream," the change was so wonderful.

If we receive the blessings of the Gospel, as poor, needy, perishing sinners we shall feel its blessed effects. Our souls will undergo an entire change.

Old things shall pass away, and all things become new. We shall then experience the love of God shed abroad in our hearts, and we shall cry, "Abba, Father," the Spirit itself witnessing with our spirit, that we are the children of God.

2. This peace is connected with sanctification; for it is impossible to be happy without holiness. It is the believer's element. So that if he desire to taste that the Lord is gracious, he is to abound in every good word and work.

3. This peace is the earnest of Heaven. As rivers empty themselves into the ocean, so the souls of believers at death immerge into the ocean of God's everlasting love.

T. M.

Chatham, Upper Canada.

WHAT IS AN INFIDEL?

"What is an infidel, father?" said little William as he laid down a Sabbath School book, which he had been reading.

Father. An Infidel, my son, is one who does not believe that Christ came to save sinners, and who does not believe that the Bible is the word of God.

William. Have infidels souls?

Father. Yes, my child, they have immortal souls as well as Christians.

William. Why do they try to hinder children from learning the way to heaven?

Father. How do you know they do, my son?

William. Because, I have just been reading in the last number of the Sabbath School Journal that an infidel went to a place where the Sabbath School was held, and broke it up. Why did he keep those children from attending the School if it were not to hinder them from learning the way to heaven?

Father. He did not believe they were learning the way to heaven. Infidels think the Bible is not the word of God, but mere stories told by men. Of course, they think it is useless for children or older people to read the Bible.

William. But, father, will the Sabbath School do infidels any harm?

Father. No, but they know that those who attend the Sabbath School will become convinced that the Bible is right, and they are wrong.

William. Where will infidels go when they die?

Father. If they do not repent of their sins and believe in the Lord Jesus Christ, they will go to the bottomless pit—into outer darkness, where is weeping, wailing, and gnashing of teeth. Because the Bible says, "He that believeth shall be saved, but he that believeth not shall be damned." But, my child, you must not think that infidels are the only persons who go there.—"Except we repent we shall *all* likewise perish."

ENVY.

A spark of envy will sooner inflame the mind, than the flames of virtue can warm the affection. For a little wormwood being cast into a great deal of honey, presently maketh it bitter; but twice as much honey mingled with wormwood will not make it sweet.

The Spiritual Christian, when he departs this life, is like the setting sun in the western hemi-sphere—the rays are not lost in the ocean into which they appear to fall; for though veiled from us, they are shining with resplendent brilliance in a new and eternal horizon, to set no more.

Poetry.

From the Juvenile Miscellany.

MOTHER, WHAT IS DEATH!

"Mother, how still the baby lies,—
I cannot hear his breath;
I cannot see his laughing eyes—
They tell me this is death.

My little work I thought to bring,
And sat down by his bed,
And pleasantly I tried to sing,—
They hushed me—he is dead.

They say that he again will rise,
More beautiful than now,
That God will bless him in the skies—
Oh, mother tell me how!"

"Daughter, do you remember, dear,
The cold, dark thing you brought,
And laid upon the casement here,—
A wither'd worm, you thought!

I told you that Almighty power
Could break that wither'd shell,
And show you, in a future hour,
Something would please you well.

Look at the chrysalis, my love,—
An empty shell it lies;—
Now raise your wand'ring glance above
To where you insect flies!"

"Oh, yes, mamma! how very gay
Its wings of starry gold—
And see! it lightly flies away
Beyond my gentle hold.

Oh, mother, now I know full well—
If God that worm can change,
And draw it from this broken cell,
On golden wings to range;

How beautiful will brother be,
When God shall give *him* wings,
Above this dying world to flee,
And live with heavenly things.

Charleston, S. C. C. G.

SUFFERINGS OF THE GREEKS.

The following letters have been transmitted by Preserved Fish, Esq. one of the Executive Committee, at present in England, to whom they were addressed by Mr. Miller. They are not of the latest dates received from this gentleman, but are interesting on account of the facts they contain.

ISLAND OF POROS, June 9, 1827.

God of mercy! what were my feelings when I saw seven women and three children who had just escaped from the Turks, arrive at this place.

"Oh! Mercy dispel
Yon sight, that it freezes my spirit to tell."

The children were entirely naked, and the women but a little better off; one of them had three wounds in the arm, which she had received from an Arab, her brutal ravisher. I immediately clothed them from the charitable donations of the ladies from New Haven. Lord Cochrane has lately taken a Turkish brig of twelve guns: the Turks made no resistance, and were all treated extremely well. I wish it were in my power to give you encouragement respecting the liberty of Greece, but without foreign interference, she must fall, and in such a manner as will even astonish the ears of our savages, when they hear the tale told. Perplexity, anxiety, fatigue and danger, are what all are, more or less, exposed to in this country, under its existing circumstances.

To the Executive Greek Com. in N. Y.

GENTLEMEN—I wrote you under date of the 31st of May, which I forwarded by the Chancellor. Since that time I have been obliged to make a journey to Napoli di Romania, for the purpose of assisting Dr. Howe in settling some difficulty, which arose between him and the chiefs, respecting the distribution of the provisions at that place. The affair was amicably settled, however, before my arrival, by the exertions of Captain Patterson, of the U. S. Navy, to whom I am under many obligations for the repeated favours that he has shown me since my arrival in this country. The distribution at Napoli is nearly finished, but as it has been managed altogether under the direction of Dr Howe, who will give me a detailed account of all his proceedings, I shall defer the particulars of the distribution at that place until another opportunity occurs of writing. I have distributed all the ready-made clothes from the boxes sent from Orange, N. Jersey, to beings all but naked. Many a time, when a daughter of the mountains has presented herself for charity, modesty has prevented me from looking at her, while she, trembling like a forest leaf, gathered her rags around her in order to hide her nakedness. I have distributed ninety-five barrels of Indian meal here, and have now catalogues of more than a thousand families of widows and orphans to whom I shall distribute flour in a few days. The largest Turkish fleet that has been employed against Greece is nearly ready to sail from Alexandria. My hope for her salvation rests only in the confidence I have in the God of battles—I might write a volume of my own troubles and difficulties, but they look so small in the midst of a nation on the point of being sacrificed, that I will mention none of them. Wishing you, gentlemen, health and prosperity, I remain your humble and obedient servant,

J. P. MILLER,
Agent for G. Ex. Com. in N. Y.
Island of Poros, June 13, 1827.

From the Bost. Rec. & Tel.

NIGHT SCENE ON THE BANKS OF THE MISSISSIPPI.

After a pleasant day's passage down the Mississippi, we landed for the night on the borders of an extensive plantation. At an early hour we retired to our births to rest. I had been asleep between two and three hours, when I was awoke by the sound of a human voice. I went upon the bank; and listened; it was the voice of one in fervent prayer, proceeding from a log cabin a few rods distant. It was a beautiful evening. The moon, full orbed, was shedding her mild and placid rays upon the surrounding objects; the river, like one vast mirror, extended up and down as far as the eye could reach; and, except the broken accents that at intervals fell upon my ear, an universal silence pervaded the whole scene.

I walked softly towards the cabin whence the voice proceeded, and found between twenty and thirty slaves, assembled from this and a neighboring plantation, holding a religious conference. I stood unnoticed at a little distance from the door, which was partly opened, to observe their manner of conducting the meeting. After prayer was concluded, one, who, as I was afterwards informed, usually officiated, rose and addressed the meeting. Never did I witness a more solemn and interesting scene. The speaker, who appeared to have more piety than learning, in his broken dialect, gave a description of that world of misery which he informed his hearers will be the inevitable portion of all who did not repent of their sins, and make their peace with God. He urged them in strong and forcible language so to do; portraying to the penitent, in the same broken sentences, the happiness of heaven as their everlasting reward. Many were affected to tears.

After listening some time to the earnest exhortations of this humble preacher of righteousness, whose body was indeed held in bondage but whose soul had, I trust, been brought into the "glorious liberty of the sons of God," I returned to the boat, hoping we should one day meet in that blessed world, where there is "neither bond nor free, but Christ is all and in all."

The next morning I made inquiries respecting this meeting and found that it was regularly held by these slaves every Saturday evening, with the consent and approbation of their masters, who told me it had been productive of much good. T. A. D.

REVIVAL IN BOSTON.

Although little is expressed, in the public papers of the state of religion in this city, yet the impression has generally prevailed abroad, that the churches were remarkably prosperous, and the tide of religious attention continually deepening This general impression is substantially founded on fact It was a pleasing reminiscence for Thanksgiving day, called up in many minds, that, since the last annual festival, the average number of about one in fifty of the whole population of Boston, have had their attention arrested, and their affections and hearts supremely engaged in the cause of Christ. More than one thousand have either attached themselves to the churches of four or five different denominations, or may be expected to become members at no remote period. This proportion of the population of Boston added to the large churches and distributed among those recently founded, affords cause of unusual encouragement.—This proportion is considerably greater than that of the deaths compared with the number of inhabitants.

Will another year record that one in every twenty five has become a decided Christian? Faith is able to grasp even a greater blessing than this, and charity *hopeth all things.*—*Zion's Her*

REVIVAL IN PITTSFIELD, MASS.

In the N. Y. Observer we find an account of a great revival in this place, which commenced in March last. A praying spirit increased in the church—alarm spread among the impenitent—and the attention of the public was awake. At a meeting for inquiry, 30 persons, under deep conviction of sin, attended—the next week, there were 100—the next, nearly 400. The progress of the work was rapid as it was sudden. Several days, in the village, appeared like the Sabbath, and every thing wore the aspect of deep solemnity. The whole community seemed to lie under one common conviction; and so deep, so dreadful, that the ambassadors of Christ seemed to have no work left but to recite the promises and "preach the acceptable year of the Lord." Many of the subjects were most valuable youth, of both sexes, and those who will naturally give a lead in society to the fashions, amusements and habits of the age. Among them were one physician, 4 teachers, several young ladies of the Seminary, two superintendents of large manufacturing establishments, with some of their workmen, and many labourers in the largest woollen factory.—The work was marked with stillness and propriety.

BIBLE CAUSE.

It is gratifying to find that the Bible cause is rapidly advancing in our country. The Committee of the Philadelphia Bible Society, in a late communication to the public, state that of the 51 counties in the State of Pennsylvania, they have received from 34 the most pleasing intimations that arrangements have been made to supply their destitute families.

LIVERWORT AGAIN.

Dr. T. P. Hereford, of Haymarket, Va. has addressed a second communication to the Editors of the National Intelligencer upon the virtues of the plant Liverwort, particularly as a means of curing pulmonary diseases. He has witnessed its extraordinary action in a number of cases; and in all it has fully sustained its character. Several individuals, of both sexes, have been entirely restored by its use. A man was so far spent by profuse discharges of pus from his lungs, wasting night sweats, and hectic fever, that his friends were several times making preparations towards interring him. In this hopeless condition, he was, by dernier resort, almost forced to the Liverwort. It acted upon him as a fine tonic and alterative—giving him a keen appetite, removing his cough, his night sweats, his hectic fever, and, finally, every symptom of his disease; and about three weeks since, he was enjoying fine health and spirits. This plant exerts a positive influence over the cough and expectoration, quickly invigorates the stomach, acts sensibly upon the kidneys, or as a smart diuretic, and seems to revolutionize the whole system. It has cured a hereditary phthisic in a man of Loudon county, Va. whose whole family nearly had died of consumption from the same cause.—From this statement, it would appear that, in the good Providence of God, a remedy has been discovered for the consumption—a disease generally considered quite incurable.

BAXTER'S CALL,
For sale at this office, price 37 1-2 cts. three dollars and fifty cts. per doz.